

John Henry Davis.

# THE NONCONFORMIST.

*"The dissidence of dissent and the protestantism of the protestant religion."*

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## Ecclesiastical Affairs.

### LET IT ALONE!

FROM several and various sources information has reached us, that the opinion generally current in the regions of dissenting influence respecting the proposed anti-state-church convention condemns it, not because it is deemed to be unsuitable as a means for accomplishing the end in view, but because the active employment of any means, however wisely selected, and however vigorously wielded, is set down as altogether uncalled for and impolitic. Exception is taken, not, as we had anticipated, to this specific mode of commencing an agitation, but to the agitation itself. To assail the principle of establishments, it is contended, is really to forerun, and, in so far as human folly can do it, to impede the evident designs of Providence. The signs of the times pretty explicitly indicate that the tie which connects together church and state will be ruptured by the violence of internal convulsion rather than by the hand of external hostility. The work so much to be desired is, under Heaven's own superintendence, being done by a blind agency within the precincts of the establishment—an agency which any aggressive movement by dissenters will most probably enlighten, and by enlightening, destroy. Why should we interfere? Why suffer our fiery zeal to overleap the wise conclusions which a cool survey of passing events thrusts across the very path of our ambition? Can we not content ourselves with seeing our desire attained, unless we conduce to the ultimate triumph? Let us not arrogate to ourselves a higher post in this warfare than has been assigned to us. The result is not suspended upon nonconforming instrumentality—but is being gradually wrought out by agencies over which we have no control.

We have dealt with this "pretext for quiescence" already—but as it now comes before us in another guise, we ask leave of our readers to examine its pretensions once more.

We cannot deny to the objection thus urged its title to pre-eminent plausibility at least. It comes before us in the outward shape of piety—with modesty on its brow, and humility in its gait. It presents to us a semblance of earnest zeal reined in by enlightened discretion—obedience ready to run, but cheerfully disposed to wait motionless and in silence, as authority may order. It covers itself with the weeds of self-crucifixion—and as it passes the high altar of truth, bows in apparently profound veneration, and asks in a whisper which is audible, "Who am I, that I should seek honour for myself?" Nevertheless, it becomes both those who entertain and employ this objection, and those upon whom it is commissioned to wait, to examine its bearing with scrutinising care. The former, especially, would do well to remember that men have heretofore deceived themselves into the belief, and may do so again, that they are paying homage to supreme authority, when, in fact, they are only offering a glad welcome to a message which harmonises with their own predilections. It is just possible, that in the present instance, the seeming deference which is paid to the intimations of Providence, may be only one mode of expressing a disinclination to move, and that duty is looked at through the stained glass of desire. In a matter of such importance, it might not prove an overstrained caution, for wealthy members of the dissenting community, and ministers occupying posts of influence, to sound their own inclinations—to ascertain the direction in which their wishes drift—to inquire whether there is not somewhat in the conclusion itself, over and above the reasons by which it is backed, which commends it to their esteem, and gains for it a ready reception. If, upon impartial investigation, such should turn out to be the case—if it should be found that to stand still is just now a more grateful duty than to move on—that the first leaves all existing connexions, indulgences, and aspirations untouched, whereas the last runs right athwart them—it may well serve to breed in their minds a suspicion, that it is not the humble guise of the objection which takes their hearts so much as the words of worldly ease which it whispers into too willing ears. Let us see.

Known obligations are always to be discharged in preference to those which rest only upon conjecture. There can be no question at all as to the

duty of those who hold religious truth to diffuse it by such fitting methods as lie within their reach. He who receives it is, by that very act of reception, constituted a trustee to those who have it not. And he is not at liberty to determine arbitrarily what shall be the amount and character of his exertions for its due promulgation—but is bound to employ those means which, in the exercise of an unbiased judgment, he may deem to be most efficient. Now, it is admitted on all hands, that the essential spirituality of Christ's kingdom, its entire distinctness from the governments of this world, and its independence and repudiation of all civil authority, is a portion, and no unimportant portion, of the truth unfolded to us in scripture. It is not denied, but, on the contrary, it is strongly asserted, that the practical violation of this truth by the national legislature, and with the tacit sanction of the nation itself, is productive of consequences as extensive as they are baneful. It is allowed that the spread of correct views on this subject is greatly to be desired by all who interest themselves in the final triumph of Christianity. But who shall diffuse that knowledge but they who possess it? Or what efforts can be regarded as a due discharge of that obligation, but such as wisdom would select, and earnest sincerity carry out? Here, then, we have a duty, based upon no uncertain grounds—to act, to act wisely, to act energetically, for the diffusion of our avowed principles, and for the severance of church and state alliance. For moving on to the attainment of this end we have explicit authority—authority which no mock humility of ours can serve to put aside. We ask, what good reason can be rendered for evading its commands?

The objection above adverted to might or might not be valid if it stood alone—but thrusting itself, as it does, into a position of direct antagonism to a known duty, its solemn pretensions are at once stripped from off its back. Whether Providence designs to break up existing religious establishments in this empire, by means of internal dissensions, can only be a matter of conjecture. Probabilities may point that way—and amongst them we may note as not the least significant one, that they who hold the truth are recreant to the trust committed to them. It is not unlikely that, since the men to whom the work most properly belongs, turn craven, and refuse to smite the error which rears up its crest before them, a blind agency may be employed to accomplish their task, and the honour which they are so ready to surrender will never grace their brows. It may be, that by means of their unfaithfulness, another illustration may be given to the world of the divine independence of human instrumentality, and of his power to work out his own ends by means which, while they will exalt his own wisdom, will roll the pride of man in the dust. Be this as it may, we are not warranted in rejecting known obligation as the basis of our conduct, and founding it upon our conjectural views of the designs of Providence. This is neither prudence nor modesty. Duty is not to be regulated by our expectations of what may be hereafter—or it will be ever shifting its course. We are to act simply forasmuch as we are bidden to act—and no delusion can be fonder than that which opposes human conjecture to a divine command. To spread the truth we hold, by the diligent use of all legitimate means, we *know* to be a duty—to stand by in silence, whilst inward throes bring on the destruction of establishments, we can only *guess* to be such; but when, as in this case, the last assumes to supersede the first, we care not what airs of piety it may put on, or in what tones of "whispered humbleness" it may speak—we denounce it as a pretender, and will do our best to hunt it out of the world.

We respectfully suggest to those who harbour this objection, and who erect a superstructure of obligation upon their own interpretation of the designs of Providence, that they let their eyes rest for a moment on the other side of the picture. Surely passing events call upon us to be up and doing, with a voice not less audible and distinct than that which is believed to demand our quiescence. Why else are the walls of the establishment breached but with a view to encourage us to go up and storm the citadel? Is that splendid movement which rent the Scottish church to its foundation no signal to the party without to press on to assured triumph? Or the menace of a Factories bill averted by earnest determination

only, spake it no message to us of the dangers of inaction? Is the state-church in Ireland tottering to its fall, only to minister to our love of ease, and to indulge our moral cowardice? Is the question of religious establishments ripe throughout Europe simply to allow the dissenters of England the privilege of holding their peace, and keeping within their ranks the few wealthy members who are already half disposed to leave them? We should have concluded that these events, so remarkable and so simultaneous, were rather designed to speak trumpet-tongued to the apathetic, bidding them throw off their listlessness, and quit themselves as men and as Christians in the approaching conflict between truth and error. And there is thus much in our views of providential intentions which cannot be said of theirs whom we now address, that they do not contradict a plain duty, but incite only to the more faithful discharge of a claim binding upon us at all times, and under every circumstance—to communicate to others the truth which has been vouchsafed to us. The voice which reaches our hearts, bids us march on in the path of duty—the voice which gains their attention prompts them to turn aside for a time, and take their ease: which voice is from heaven we leave others to determine.

### PROPOSED ANTI-STATE-CHURCH CONVENTION.

#### PRACTICAL SUGGESTIONS.

If the delegates be the representatives of religious bodies solely, a character of sectarianism will be attached to the convention which, in my opinion, will materially lessen its influence, and retard its success. It will be looked on as a display, not of principles, but of religious animosity; and motives will be assigned to it which, having no real existence, yet will possess a plausible appearance. The exclusion of political delegates will array the church party in stronger opposition, and disgust the excluded. They will contend that dissenters are animated by the same intolerance that now so distinguishes the establishment, and they will point to the convention as the proof of their assertion. The question of church and state is as much political as religious. Indeed, in this country, there is such a complete amalgamation of carnal and spiritual things, that you cannot discuss the one without discussing the other. And where is the policy or propriety of refusing the assistance of those who oppose this connexion principally on political grounds? Why are they not equally worthy to co-operate? To say they are not worthy is to assume a censorship which is both the cause and the effect of that priesthood to destroy which is the object in view. It is possible that public general meetings may be called for the purpose of countenancing the convention and of sending delegates. Would you object to such because they do not represent bodies essentially religious?

There is a feeling in these northern parts that London is not the best place for the head quarters of any league, that has to carry on a war which will be attended by so much strife as this will be. They are too much among great people and M.P.s. I think, too, that a convocation in some more central part will have a chance of being better attended than one in London.

"The proposed conference is one of the most important steps ever suggested, and demands the prayerful thoughtfulness of God-fearing men, in order to its becoming an effectual means to the end contemplated.

"The article in your paper of last week, soliciting suggestions for the organisation of the convention, led several persons here to speak about it, and their opinion is, that delegates should be appointed by the signatures of members of churches and congregations, and that each person should be the representative of a distinct society; the signed requisition to the parties attending to be delivered to the clerk of the convention, the lists printed, and a copy sent to every person who signed. By this course it is hoped there would be publicly pledged large masses of sincere and faithful men, holding themselves bound to act in concert, in their various localities, until the great work in hand should be accomplished."

Indeed I tremble for the fate of any convention that is not founded upon the principle of excluding, not only the infidel, but every one that does not deem it unlawful, on any pretence, to use or to give countenance to violence, either offensive or defensive; for however righteous may be the cause, if once there be a breach of the peace, and even if the victory should be gained by such means, whatever temporary advantage might apparently be the result, or whatever modification the cause of civil and religious liberty might seem to undergo, it would in fact be but one species of despotism supplanting another; for I believe it to be an incontrovertible truth, that true liberty can never be established or maintained by force. All violence is from beneath—it is Satan's plan of settling differences, and of perpetuating despotism in the name of liberty; and if we are called to suffer in the good cause, I believe we shall attain civil and religious liberty much sooner by so doing, than by giving the least countenance even to defensive physical resistance.

But in the late agitation on the Factories bill, none were more unremitting in their exertions than a goodly number of Sunday school instructors; and many a meeting would not have been called, and when called would not have had the co-operation of the more influential of the body, but for their persevering and determined application for their countenance; but for this, many a pastor and deacon would have slumbered in the hour of danger. And generally you will find, as perhaps you have found, that in the Sunday school there exists a great portion, if not all, of the true vitality of a Christian society; however rude and uninstructed, yet the life is there. Part of that same energy, had it opportunity, might find its way into the convention; and one result might be to impregnate our Sunday schools with a large amount of nonconforming, or anti-establishment, principles. I hope I am not presumptuous, but say, if the teachers belonging to any Sunday school should have the liberty of electing one of their number to represent them at the convention, the fact that such was allowed would, I have no doubt, stimulate the church and pastor to a zealous co-operation, and hinder the frown, and prevent opposition if intended, and create a fear lest another and more determined power were called into existence to push on many who would be otherwise hindered from taking part.

OPINIONS OF THE PRESS.  
(From the *Dundee Herald*.)

Nothing is more fallacious—nothing more hurtful, than the notion that, because one is humble, he is therefore powerless. Has he no affections—no aspirations—no hopes—no wishes of an ennobling kind? Is he, because poor, without the influence of a father?—because unknown to the great world, without the qualities of a friend?—because of only common intellect, without the virtues of a neighbour. The thing cannot be. There is not a human being—no, not a beggar on the highway—who is entirely useless. Some heart is linked to his—some mind reflects his; and thus, however small and weak the current of his influence may be, still it exists, and, in order to be useful, needs only to be directed. We have seen, hid amongst the solitude of hills, the small brook—its beginning and its termination alike unknown to us; and we have wondered whether it flowed, and what were its uses. Where we beheld it, it merely trickled down rocks, or meandered through sedges, or seemed to lose itself in a wild, untrdden by the foot of man. But, on further inquiry, we found that that small and lonely stream swelled by degrees to the majestic river, and at last rolled into the great ocean its mighty mass of waters. How was this accomplished? Had other streams continued to flow in their own little channels, what would have been the case?—Simply this, each would have nourished its few tufts of weeds—each would have murmured on to its destiny; but none could have borne on its bosom the riches of nations, and thus become the means of uniting distant countries to our own. What holds good with a streamlet holds good with a man. Isolated, he is weak enough; but, when mind flows on with mind, the stream of intellect, or virtue, no longer bubbles past in feeble murmurs, but gains a voice, a volume, and a velocity, which tell, with an emphasis that cannot be unheeded or mistaken, that the power it possesses is irresistible. We trust that the proposed conference will be an exhibition of such a confluence of mind. Why have dissenters been so frequently and so easily oppressed? But because, instead of acting as one for one great principle, they have, in straggling, and, too frequently, in wrangling parties, been engaged in quarrels as aimless as disagreeable. While all this was going on with dissenters, what was taking place amongst churchmen? They were gathering and arranging their forces—they were reconnoitring their opponents—they were choosing their position—they were settling the time, method, and point of attack, and hence the stupendous power which they still possess. But as

"Life's frail cottage, shattered and decayed,  
Lies in new light through chinks that time has made,"  
so the fabric of dissent, battered and broken by the attacks of ecclesiastical despotism, has let in, through the breaches made by its enemies, a knowledge of their method, their designs, and their spirit. It will, indeed, be strange if this knowledge is not carried to account. We trust the proposed convention will be the first fruits of it. Could the talent, the learning, the piety, the zeal, which as yet are hid in the nooks of the world, be made to meet there, what a glorious stream of knowledge might be poured forth upon the parched nature of man! If this conference would only be the means, and we hope it will be the means, of awakening dissenters from their slumber—of firing them with ardour for their Master's cause—of inspiring them with a just dread and hatred of every system which attempts to dethrone the Head of the church—of destroying the spirit of expediency and selfishness, miscalculation and self-preservation, which a long period of listlessness engendered and strengthened, and of creating and nourishing a fervent desire to turn mankind from darkness to light, and from Satan to God, what an incalculable blessing it would be! We, therefore, earnestly call upon dissenters to respond to the call now given them.

(From the *Bolton Free Press*.)

From the pride thus engendered by the connexion of the episcopal form of religion with the state, have sprung many of those violent and illiberal attacks which of late have been made against Roman catholics and dissenters. The established clergy and many episcopalians have accustomed themselves to regard nonconformity in the light of crime, and hence, are anxious to make the alliance of episcopalianism with the state, conducive to the suppression of all other forms of religious opinions. This is one of the especially injurious effects of the alliance upon the minds of the episcopalians themselves. They can have no more right than any other sect, to press condemnation on all who differ from them in opinion, or to act prejudicially to the temporal welfare of such persons; and the episcopalians would never fancy they had any such right, if the moral sense were not blunted by the connexion of their religion with the state.

But it is no wonder that dominancy in temporal affairs should suggest the idea of dominancy in spiritual. The state destroys religious equality by securing incomes for, and holding out the expectation of obtaining prizes to the ministers of one particular form of religion, and the favoured party not unnaturally supposes that as they are thus highly esteemed by the worldly power, so will they stand in the sight of heaven before all others. Hence the attempts which are being made to bring all within the

pale of the establishment; hence the attacks which are directed against the liberties of nonconformists; and so long as religious inequality exists, so long will such attacks be openly or insidiously made. There will be no perfect security for religious liberty until the unholy alliance betwixt church and state is dissolved.

EVANGELICAL VOLUNTARY CHURCH ASSOCIATION.—A monthly meeting of the subscribers and friends to the above association was held at Devonshire Square chapel, Bishopsgate street, on Wednesday evening, the 6th instant. D. W. Wire, Esq., took the chair. The chairman, in opening the proceedings, discussed at some length the character of church establishments, and pointed out the uniform injurious effects they have produced in society. The Rev. J. Burnet made an able, humorous, and interesting speech on the history of church establishments, commencing from the time of Constantine. In speaking of the reformation, he said—

"The reformation, however, came round; and what was the reformation but an effort of voluntarism [cheers]?" A solitary monk, shut up in his cell, ignorant of the great principles of the truth of God, found a volume of Heaven's own records, and there he found voluntarism. He studied the word of God, and after wiping from it the dust of many generations, he spread its fair pages to the world, and the very first charge brought against him was, that he intended to be a voluntary—in other words, he intended to have a religion which he thought true, and did not mean to take the religion of the pope. That was very disreputable at that time, and so voluntarism is now [laughter and cheers]. A monk to attempt to roll back the ecclesiastical glory of ages, and reduce the pope to a mere adviser or interpreter of Scripture, whose interpretation they might receive or not just as they thought right, this was a most disreputable attempt! Luther, however, persevered, and met the pope; at last his sentiments rose into general acceptance, and he was and is considered a most important reformer—a benefactor to the church and to the civilisation of the world."

The Rev. J. Carlile replied to various objections which had been urged against the voluntary principle, and, in doing so, said he knew a single street in one of the large towns in Ireland, where there were four places of worship, the ministers of which were supported by the state, each receiving £100 out of the £35,000 which all political parties vote for the support of presbyterian ministers in Ireland. Two out of these four were openly declaring, at their expense, the doctrines of Christ's deity and atonement, and, almost within the hearing of their voices, the other two were declaring, at their expense, that the worship of Christ was the essence of idolatry. This money was taken out of the consolidated fund, to which every tax payer was compelled to contribute by authority of law; so that they are taxed for the support of a system which, if they hold evangelical truth, they must believe to be injurious to the souls of men. Within the last twenty-four hours he had heard of the most astonishing violation of the voluntary principle with which he ever met. He had received a communication from a friend in the colony of Demerara, from which he learned that a part of the compensation fund of twenty millions voted in this country for the abolition of colonial slavery, had just been pounced upon by the recently appointed bishop of British Guiana, and appropriated to the erection and endowment of a grammar school, in the benefits of which the children of dissenters could not participate, unless the parents consent that they should be taught the church catechism, and all the formularies of the established church [cries of shame]. A gentleman inquired whether Mr Carlile was aware that a grant was made out of the consolidated fund to any dissenting congregation or body of dissenters in Ireland? and also, whether he was aware of a grant to the independent body in this country? The Rev. J. Carlile said that the Irish presbyterians to whom he had referred were, without exception, dissenters, and they received a sum of £35,000 from the public money. There was no grant made to the independent, the baptist, or the presbyterian bodies of this country [cheers]. The Rev. J. H. Hinton said there was a grant to dissenting ministers of £4,000, under the name of *regium donum*, and he, for one, disapproved of that grant. The Rev. J. Carlile said he was aware of the fact stated by Mr Hinton. There were nine individuals that received a paltry, pitiful sum, granted by the government; but he knew they had no authority from the various bodies of this country to receive that money. The Rev. Dr Leifchild said they had heard the history of the voluntary principle, and something of the history of the *regium donum*. He begged to add his disclaimer to that of Mr Hinton's against the latter. He never touched it, and he would not touch it [cheers]. He thought it was very unpopular amongst them, and would, he trusted, soon be disclaimed altogether. The individuals who receive it from the government distributed it among poor and distressed ministers in the country; and, as they were voluntaries, they thought that they had a right to conduct themselves in that matter as they pleased. He then went, at some length, into the nature and effects of church establishments, pointing out the surrounding indications that it was about to become the leading question of the day. Votes of thanks to the Rev. J. H. Hinton and friends, for the use of the chapel, and to the chairman, were then carried.

"*Horsham gaol, Sept. 1, 1843.*

"Honourable sir—I came to this place last Tuesday for (an unjust) debt, and on Wednesday morning I was ordered by the turnkey to attend the chapel. I did so, when the litany and two or three prayers were read, and no part of the Bible was read whatever. This occupied a very few minutes, and thus ended the service. To-day I was again ordered to attend by the turnkey, but I objected, and saying that I did not belong to the church of England as by law established, but that I belonged to

the church of Christ as by God established. The Queen I said, was the head of the one, and Jesus Christ was the head of the other. One was carnal, supported by the state; the other was spiritual, supported by God. \* \* \* The turnkey went away and informed the governor, and he then came to me, and I said the same to him. He then asked me if I was a Roman catholic. I told him, no. He then said, if I did not go to the chapel, he should put me into close confinement for three days for not going, and three days for every time I refused to go; thus making the close confinement nine days out of the week of seven days—three days for Wednesday, Friday, and Sunday. I said he was welcome to put me into close confinement, for to the chapel I would not go.

"I consider, sir, that as the law now stands, every man has an undoubted right to worship God according to the dictates of his own conscience; and I judge it to be extremely tyrannical, and quite contrary to the principle of a protestant government, to interfere with my conscientious feelings, and, moreover, to be punished for adhering to them. As it regards all the rules and regulations of the prison otherwise, I have obeyed, and am willing to obey them. Trusting that I shall be honoured with the favour of a reply to this, and also, with your permission, to show it to the governor, I have the honour to be, sir, your most obedient servant,

"JOHN MILLER.

"To the Right Hon. Sir James Graham."

A CONTRAST.—(From a correspondent.)—A short time since a public dinner was given to the Rev. E. L. Bennet, vicar of Lechlade, Gloucestershire, to celebrate the presentation of a piece of plate to the rev. gent, previous to his removal to another and a better living. We give an extract or two from the farewell speech of the vicar, contrasting it with the farewell of St Paul to the elders of Ephesus—

*St Paul's Farewell.*

"And now, brethren, I commit you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have covet no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."—*Acts of the Apostles*, chap. xx.

Extracts from Mr Bennett's Speech on his health being proposed.

It was with very peculiar and very painful feelings that he contemplated the approaching dissolution of the relationship that had existed so long. Next week, he believed, would complete the twentieth year since he first came amongst them in the character of almost a perfect stranger—in the character of an inexperienced pastor, who had but the day before been ordained a deacon in the vineyard; and he found that, at that time, he but lightly esteemed the heavy responsibility he was incurring in plunging at once single-handed into the care of so large a population. In looking back to that period, he often wondered that a retributive Providence did not chastise his presumption and his levity by alienating at once the affections of his flock, and by suffering the seeds of dissent to multiply and bear their noxious fruits. Pleasure and dissipation for time, he feared, occupied his thoughts fully as much as the spiritual and temporal welfare of his people. The kind partiality of his friends, however, made favourable allowance for the frivolity of his youth, and their firm attachment to the religion of their fathers maintained them in their adherence to the church. It, after a few years from that period, he became weaned from those time-wasting diversions, that improvement must, under God, be chiefly attributed to the signal domestic and religious comforts he derived from the society of one of the best wives that Providence ever allotted to sinful man to cheer and guide him on his thorny path to heaven. But, alas! the result of that domestic happiness was a daily increasing attachment to his own fire-side, which rendered him less active than he ought to have been in carrying the gospel, in season and out of season, into the cottages of the poor, and of cultivating an intimate friendship with all his parishioners. A prevailing indolence in his Master's cause was gradually getting the mastery of him, when it pleased God to increase his substance, and to enable him to associate with himself in the ministry one who, in the five years that he had been his curate, had never by word or deed caused him a moment's uneasiness; but had, by his unwearied attendance, at the bed-side of the sick, the maimed, and the dying, earned for himself, he humbly hoped, a reward in another world, and had evidently obtained a good report in this, as was clearly testified by many tokens of your esteem.

From such a parish as Lechlade, in its present healthy tone of society, it was impossible, after a residence of twenty years, that any man, much less a clergyman, could contemplate his departure without pain and melancholy—a parish so united in itself that dissent is almost unknown to us—a parish in which he could assert with confidence that he had never received a harsh word, or an opposition to his wishes, from a single parishioner, whose esteem and concurrence he deemed worthy of cultivation. No, it was with no ordinary pang that he left them to sojourn in a land where he was a stranger, and where he feared he should find one-half of his parishioners to be dissenters. It was probable that some now present were saying in their hearts, "Why then does he go? Filthy lucre and covetousness, against which he has so frequently declaimed, must be his motive." Not so, for God had graciously bestowed on him a sufficiency for all his wants, and a respectable maintenance for his children. Still those children had a claim upon him, and that claim was that he should not forget the opportunity which Providence had presented of enlarging their inheritance. Moreover, having tasted the joyous fruits of wedlock without any of its alloy, his own heart told him that he should soon escape from the desolate state of a single life, and run the risk of incurring the burthen of a second family. Trusting, therefore, that Providence would incline him to make a proper use of his enlarged means of doing good in his generation, he had accepted that benefice, which would henceforth separate him from his friends.

The other speeches made on the occasion were principally in favour of fox hunting and other rural amusements; and such was the scene which marked the departure of a "successor of the apostles," to a new field of labour, where he feared "he should find one-half of his parishioners dissenters."

THE VICAR OF BASSINGBOURN AGAIN!—On Sunday, September 3rd, the corpse of a respectable young woman, of the name of Esther Fisher, who had, when a child, been publicly baptised in the congregational church, at Bassingbourn, was taken to the parish church yard for interment. Due notice of the funeral had been given to the vicar, and written proof of baptism afforded. The vicar having told the father he should not read the burial service, an appropriate service was conducted without the house of the deceased, previous to the conveying the body to the churchyard. On reaching the burial ground, the father went to the vicar's door to say the party were waiting for him. The vicar replied, he was of the same mind as before on the subject. The father

said—"All I want, sir, is to know if you will do your duty." The vicar answered—"I shall not read the service." The body was then silently deposited; and the Rev. C. Moase wrote the vicar the following letter on the occasion:—

"REVEREND SIR—So I style you by courtesy, though you seem to be one of those men whom nothing can teach either wisdom or justice. You know that, in refusing to bury the baptised dead, you are violating every dictate of humanity, trampling on the rights of Englishmen, and transgressing the laws by which, as a beneficed minister of the state religion, you hold your living. You know, also, that you have no defence for such conduct, either in any uncertainty of the law in the case, or in any diversity of decision by the judges. And, to adopt the language of the Supreme Judge, in the final decision of the *Gedney* case, 'if you conscientiously think you cannot yield obedience to the law, why not give up an office to which the law has annexed duties that your conscience forbids you to perform, and give way to those who can honestly fill the place, and honestly hold the office, by performing its appointed functions?' Year after year the dead remain unburied in this parish through your unreasonable, unjust, and haughty refusal to perform the duty for which you quietly continue to pocket the emoluments. You are inflicting a far greater evil upon society than such as make inroads merely upon property, inasmuch as you directly assail the hearts of the poor and bereaved, and choose for your opportunities the hour of their sorrow and distress. Pray, sir, where is your humanity—your sense of honour, and of justice? And what must be thought of that man's fitness to teach other men their various obligations and duties, who so grossly violates the very first principles of common justice? Will your senseless doctrine of apostolical succession (which no man teaches who is not a fool or knave) procure respect for so flagrant a dereliction of unquestionable duty? Surely, sir, such men as you need some gross imposture, like that of the succession, to give currency to principles such as those you adopt as rules of official conduct. But do not think Englishmen will be so befooled by the artful pretexts of a selfish priesthood. You live, sir, some centuries too late. Your sympathies are with an extinct race. In vain are you and your party endeavouring to set the dial of the world ten degrees backward. You seem, indeed, to have studied the Oxford tracts to some purpose. Your practice is strictly in accordance with the course defended in No. 90, a publication which the *Edinburgh Review* justly describes as 'the art of perjury made easy.'

"But though such men as you may impose on yourselves, you will not so easily delude the people of England. Could you and your party have succeeded in bringing the whole youth of the land under your ghostly training, by means of the Factory Education bill, you might indeed have hoped for success. But your selfish purpose was detected and defeated—nor will you renew it with better success. The dissenting ministers of England, the real bishops of the Christian church in the land, have reason, and justice, and truth, and God on their side; and no efforts of your semi-popish establishment will again bring this land under the degrading control of a withering priesthood.

"With every disposition to treat any merely doctrinal opponent with respect, I have felt it impossible to regard you as any other than one of the most injurious members of civil society. When a man substitutes his own prejudices, and private opinions, and selfish interests, for legislative enactments, and applies them in social life in the place of the highest judicial decisions, what is he but an outlaw that must be coerced in the best manner we can? And when, as of late, you attempt to defend yourself, by alleging the inconsistency of dissenters in applying to you for the burial service, I can scarcely find language to express the contempt I feel for your conduct. It is not, sir, as dissenters, but as Englishmen, we ask for interment in the parish burial ground. It is not consecrated ground, nor the services of a prelatistically ordained functionary, that we value or respect, but we do not choose to be defrauded of our legal rights by a monopolising and bigoted priesthood. We do not choose to relinquish the high road for a bye one, because there are audacious robbers infesting the road. And if a man aspires to the 'bad eminence' of captain of such a band, he must expect to be regarded as such characters usually are by men who value, and stand upon, their legal and acknowledged rights.

"I am, reverend sir, your obedient servant,

"CHARLES MOASE."

HOSTILE DESIGNS OF THE CHURCH PARTY.—The *Bradford Observer* contains the following from a London correspondent:—"The friends of civil and religious liberty have ample reason to be vigilantly on the alert, and to be organising their strength for another struggle, in which they will ere long be called to engage. Your readers will scarcely deem it credible, but such is the fact, that the high church party, led by their own prelates, and comprising, I am sorry to say, a great number of the evangelical clergy, who, in London, are becoming the most exclusive and bigoted of their body, are busy in concocting two schemes, half religious and half political; and these schemes, which will tend to crush dissenters on the one hand, and gain power for the ultra-tory on the other, they have determined to mature, with their characteristic zeal, before the termination of the year. The fact I mention now; the particulars I shall soon be able to transmit to you. There is one member of the cabinet whose proceedings at present are very suspicious, and that is Mr Gladstone. More of this gentleman anon."

ANOTHER APOSTASY TO ROME.—We can state it as a fact that the Rev. Daniel Parsons, curate of Marden, Wilts, long known as a tractarian, has seceded to the church of Rome. Private reasons will for the present prevent his becoming a priest; but he is to assume, as we are informed, the office of teacher in some popish establishment.—*Record*.

PROGRESS OF CENTRALISATION.—We understand that a report, accompanied by a recommendation, has been issued by the triumvirate at Somerset house, upon a subject which we deem of considerable importance. It is thus abridged and commented on by the *Times* :—

"That the commission purpose and intend (with the help of Sir J. Graham) to consolidate all the various local rates which are now in the management of the different local authorities, as the church rate, the county rate, the borough rate, the sewers rate, the highway rate, and the like, into one common rate with the poor rate, so that the whole shall form one general assessment—*incident*, as they technically say, on the same property upon which the poor rate is now saddled—*assessed upon the same districts*, collected by the same machinery, subject to the same (with their own) control—and applicable at the same (again their own) discretion. The absorption of all local payments, the aggregate of which in England and Wales alone amounts, on the commissioners' own showing, to upwards of 12,000,000. per annum, into the hands and power of the commission (which is already master of above two-thirds of it), and the abolition of what little is still left to us of local supervision and individuality, so to say, of administration, appears to be the aim and object of this report."

The inhabitants of Bradford have nobly, and at a heavy cost, battled against church rates. But here is an attempt to extract church rates from their pocket after the most approved fashion of pickpocketism. Church rates at present can be resisted upon a clear and intelligible principle; but let this recommendation of the triumvirate be carried out—

let it be embodied in statute law—let church rates be incorporated with poor rates, highway rates, and other rates which are now paid without a murmur, and the dissenters, and all who now resist the payment of church rates, will find themselves in the embrace of a giant, who will laugh at their scruples and resistance, and do with them according to his own good pleasure. We admit that there are certain local rates which might very properly be amalgamated; but while making this admission, let the friends of liberty of conscience protest decidedly and at once against the proposed jesuitical scheme to compel them to pay church rates.—*Bradford Observer*.

#### FREE CHURCH OF SCOTLAND.

MANCHESTER.—A public meeting of the friends of the free church of Scotland was held in the Corn exchange of this town on Tuesday evening, when a deputation from Scotland, consisting of several eminent ministers and laymen, were announced to attend and address the meeting. There was a numerous and very respectable assemblage, the larger portion of which were ladies. The following are the names of the deputation, as announced in the placard:—The Rev. Dr Buchanan, late of the Tron church, Glasgow; Rev. Thomas Guthrie, late of St John's church, Edinburgh; Rev. James Begg, late of Liberton; Rev. John Jaffray, late agent for the schemes of the church of Scotland; and the Rev. Dr Cooke of Belfast; D. Maitland Makgill Crichton, Esq., advocate; Thos S. Anderson, Esq.; J. Handyside, Esq.; and Mr Meldrum, with others. James Kershaw, Esq., the mayor, took the chair about seven o'clock. He said that he most cordially approved of the objects of the meeting; and he would state the course to be pursued hereafter. It was thought desirable that a portion of the deputation should wait upon wealthy individuals to ask for aid, and they were ready to start in the morning. The committee had arranged that, on Sunday next, collections should be made in between thirty and forty chapels of the town and immediate neighbourhood. If this machinery were effectually worked, it would result in great pecuniary advantage. He thought a sum of £5,000 was the least that might be calculated on from Manchester; and, judging from the zeal and holy fervour of piety infused into the committee and others, he believed he should not be disappointed. The Rev. Dr Buchanan, late of the Tron church, Glasgow, then addressed the meeting, detailing, at considerable length, the circumstances which had led to the secession. Mr D. Makgill Crichton made a speech of much power and energy, but which contained little that was new. Mr George Hadfield was then called on by the chairman to address the meeting. He differed with Mr Crichton on one point (with reference to the principle of establishments), thinking that the man who touched the state gold forfeited all spiritual independence [applause]. But that was a minor point now [hear]. This was a triumph of principle, and a movement, not of constraint, but of voluntary action. Could nothing be done to meet the claims of that church substantially? He, for one, should be glad to see them assure the deputation of £5,000 or £6,000 in this matter. He was looking round on the platform to see what could be done in the way of a beginning this evening, in the expectation of which he should be glad to increase his subscription to £100 as a beginning [great applause]. His motion being made, he called upon his seconds and supporters [laughter]. Mr Edward Westhead rose, at the call of the chairman, and said he had, with his partner, early contributed to this cause; but he did not then fully appreciate the grounds of this vital question, which was at the basis of all our civil and religious liberties. For the last speech (that of Mr Crichton) he would give £20. The chairman read over a list of handsome donations to the free church. The Rev. Mr Guthrie, of Edinburgh, said a point had been raised by a preceding speaker regarding establishments. Some people might object to give their money, on the ground that they would be giving it, in fact, to an established church; but he assured them that it would never become an establishment; and, for himself, he had had enough of establishments, as he was sure the state would never give them what they asked, and that they would never back unless they got what they asked. The meeting was then adjourned.

FREE CHURCHMEN AND VOLUNTARIES.—The leaders of the free church are determined apparently to uphold the principle of church establishments. At a meeting of the Edinburgh presbytery of the free church on Wednesday, Dr Candler said:—

"He would reply to a charge which was brought forward by a respected baronet, who thought that their principles tended to voluntaryism. He (Dr C.) was afraid that the charge was taken up without much inquiry, else he would have seen that if there was a point on which the ministers of the free church were more sensitive than another, it was the fear of being accounted volunteers. He thought the greatest service which could be rendered to church establishments was their separation from a corrupt establishment; and the most deadly blow ever aimed at the cause of establishments, was the consent of the Scottish establishment to remain in a position which implied subjection to civil authority in matters spiritual."

SITES FOR CHURCHES.—The special commission of the free church of Scotland have published a minute adopted at a meeting held on the 8th inst, at Edinburgh, on the above subject. The following is an extract:—"The special commission of the general assembly of the free church of Scotland deem it their duty, at this eventful crisis, to call the attention of landowners in Scotland, and other persons of wealth and influence, to various representations that have been made to them from different parts of the country. The commission have learned, on undoubted authority, that in some cases proprietors of land have refused sites for building places of worship for that

part of the population who have avowed their attachment to the principles of the free church; that in other cases servants and other dependents have been dismissed from their situations, and thrown on the wide world, on no other ground but that they have seen it their duty to leave the establishment; that the cottagers in some parishes have been warned, at their peril, not to shelter, even for a night, under their humble roofs, the ministers who have left their manses for conscience sake; and that, in one instance, an interdict has been applied for to prevent a minister from preaching on a certain estate, or on the sides of the roads and highways that pass through it. Even in the present heated state of the public mind on church matters, some of these statements may appear incredible to many, and it is not without some feelings of reluctance and shame that they are now brought under public notice.

#### Correspondence.

##### To the Editor of the Nonconformist.

SIR—Whatever be the fate of the cause of civil and religious liberty in this country, you, at least, have the inward satisfaction of having quitted yourself like a tough fighter in Sidney's good old cause. You have raised aloft the torch of truth—scattering light far and wide—and we now know the bearings and relations of that accursed pestilence, an irresponsible oligarchy, which poisons the best blood of our nationality, and does infinite mischief to everything within its reach.

I venture to make an attempt at correction of something which appeared in No. 125 of our paper. In commenting on Mr Ward's motion on the Irish church, and in condemning the "sly shuffle of counterfeit principles," which the intentions of the whigs in reference to ameliorative measures for Ireland, display, you take occasion to bring a noble sentiment into very bad company—I mean the great truth of Jeremy Bentham. Your words are as follows:—"Adopting as an axiom that the end of government is 'the greatest happiness of the greatest number,' than which there cannot be a more specious or a more mischievous error, they (the whigs) are aiming to get every power which can exert a beneficial influence on society into their exclusive keeping," &c., &c. I confess when I read this I was somewhat startled—coming from such a quarter. You seem to have run foul of what has been all set to rights long ago. You attach the idea to Bentham's words, that the majority in any case are entitled to wield an arbitrary supremacy over the minority, in virtue of their numerical strength. Now will you allow me to present a few words of explanation on this point, although I never saw a page of Bentham in my life? and I will do so with information drawn from that work of the brave Colonel Perronet Thompson, which you designated the other day as "one of the most splendid contributions to the political literature of the world, that the history of this country can furnish."

The expression "the greatest happiness of the greatest number," did not originate with Bentham. It is to be found in one of Priestley's earlier works, but it was adopted by the philosopher of Westminster as embodying a truth which he ardently admired, and sought to develop in his writings. It was found liable to misconstruction, and being thought to be a redundancy in its orthography, it was, on the suggestion of his disciple, Colonel Thompson, remodeled into the more abbreviated form of simply "the greatest happiness." The Colonel states—"The great practical philosopher, by almost the last act of his hand, noted the expression as not only redundant, but as capable of that worst of misconstructions, the supposition that the numerical majority are to consult their own happiness at any expense to the minority."

The principle of the greatest happiness was never meant to be anything else than synonymous with "Honesty is the best policy." Now, sir, you must see how odd your language must appear, and in what an undeserved position it places the whig party, whom you eschew. You must either be aware of the true application of the expression in question, as held by its great propounder, or you have subjected it, unconsciously, to an ignoble end, by making it illustrate the defections of the expediency-mongers, the whigs. In volume third, of the "Exercises," in a foot-note, in page 124, there is another mistake of the same kind, and which seems to be parallel with your own. It was contained in the defence of the Rev. Mr Stephens, on his trial, who, in describing the infidelity and seditious spirit which was abroad in the district in which he had moved, condemned the beautiful principle of Bentham, and classed it with the errors and crotchetts of Carlile and Paine. If it were not too long, I might quote part of it. He said, "he lived in a district in which the people were imbued with the false and dangerous notion of the 'greatest happiness of the greatest number,' as if it was not equally criminal and unjust to ask for happiness at the expense of the few as at the expense of the many. For seven years he had lifted up his voice against those false and Benthamite notions." This shows what misconceptions are apt to arise, while the axiom is used in its original and unamended form.

In making these remarks, sir, I trust I am only doing what every individual ought to do who has been enabled to have access to the gallant Colonel's invaluable writings. The munificence he displayed in circulating them, as he has done, is deserving of deep gratitude on the part of every one who wishes to see political justice advanced, and the principles of Jeremy Bentham practically honoured. Thousands will rejoice at the high estimate put upon the character of Colonel Thompson by the complete suffragists of Leicester. Their noble determination bespeaks a higher appreciation of his merits throughout the country at large. I have often congratulated myself on my having trudged ten miles "to see him and to hear him speak," when he crossed the borders in January last. He is a "broad-hearted" man; and, like his prototype of the commonwealth, he loves Queen Truth better than King Charles—whole principles in preference to ragged expediencies. The home of George Fox and Robert Hall is worthy of a true reformer for its representative. To you, sir, and to the editor of the *Leeds Times*, the thanks of reformers are due for the intrepid manner in which you have upheld his claims—jilted as he has been by the perfidy of faction; for a reproach rests on both leaguers and suffragists, every day which passes over, without the return of one of the very best "men of the people."

Perhaps the absence of parliamentary discussion may admit the insertion of these remarks.

I am, sir, yours, &c.,  
Jedburgh, Sept. 2nd, 1843. PERONET.

To the Editor of the Nonconformist.

The *New York Evangelist*, a paper of wide circulation, contains an able report of the proceedings of the Anti-slavery convention, which is understood to have been communicated by A. A. Phelps, an independent minister and delegate from Boston, United States, accompanied by the following remarks, by the insertion of which in the *Nonconformist*, I shall be obliged. I am respectfully,

JOSEPH STURGE.

Birmingham, 9th month, 8th, 1843.

After inserting some interesting information contained in a letter of John Clark's, of Brown's town, Jamaica, he adds:—

"The statement of Mr Clark, concerning the temperance of his own people, is doubtless true; it is to be feared, however, that the same cannot be said of the emancipated population generally. The peculiar temptations to which they are exposed in this respect, and above all, the example and influence of their missionary and other teachers, are such as to awaken the most anxious fears in respect to the future, if not the present. I have before me a letter from a gentleman, now a resident in Jamaica, dated March, 1843, in whose statements the most implicit confidence may be placed, and who says:—'The subject (of teetotalism) for a long time has been forgotten, and many who were once its friends, are now opposed to it, having returned to their wine, &c. There seems to be on the subject a most lamentable laxness of principle; a blindness and obtuseness of conscience; a devotion to appetite that grieves and shocks me. I know not to what the indifference to the subject may be ascribed; of this I am sure, except rum can be kept from the people they are ruined; and it never can be kept from them whilst their teachers use intoxicating drinks. If ever any proposition has been demonstrated, this has been, in the history of the temperance cause.'

"The drinking usages of England have the sanction of royalty and nobility, and the moral influence of this is prodigious. There is a vassalage of men to authority and rank pervading all classes of English society, unknown in the United States. This must in some measure be broken up before the temperance cause, in the only aspect of it that deserves the name, total abstinence, can make much progress.

"The Rev. — (a representative of one of the English missionary societies) is now on a visit to this island. In many respects his influence is happy, but he is an habitual wine-drinker, and ever ready to play off his wit against total abstinence.

"The Rev. — (from Jamaica) went to England, eighteen months since, a teetotaler, and has returned using wine freely, and not opposed to the use of ardent spirits, and opposing total abstinence most vigorously. He told me that leading ministers of the independent denomination are using language like the following, which he quoted from the lips of a D.D.—'Of all the ills that distract the church, I had rather any should come among my people than teetotalism!' Rum is doing a dreadful work here, though it is only beginning. The appetite is only forming which will hurry the poor people to the depths of the drunkard's degradation.

"The truth is, the use of intoxicating drinks is the great social sin of England. Its loathsome blotch is everywhere, and truly thankful will the friends of freedom have occasion to be, if it does not ruin the otherwise successful and grand experiment of West Indian emancipation."

After his report of the Peace convention, he remarks:—

"The meeting at Exeter hall was not large, not more than 1,500 persons being present, showing that the peace question has, as yet, but a feeble hold upon this warring and warrior-glorying nation. The truth is, Great Britain may have much that is excellent in individual character and social condition, and she may be, as a whole, in advance of us on the *specific* question of the abolition of slavery; but she is not up to us on the question of general freedom, or of general social advancement. She may well rebuke us for our slavery, and I would be among the last to say aught to weaken the force of that rebuke; but what with the oppressions that crush and degrade the masses of her own subjects, the plunder of one-half her subjects to pay for the religious establishments of the other half, the badges and the spirit of servitude—the relics of former barbarism that meet you at every corner, and arrange society into layers or castes as marked and impassable as they well can be, and above all, the wine-bibbing, and brandy-drinking, and beer-guzzling of her ministers, to say nothing of her nobility and people, she may well spare, I think, somewhat of the smiling self-complacency with which she sometimes administers that rebuke. You may be surprised at such a remark from me; but I deem it right to make it, and before I have done with this correspondence, if you allow me, I will show you, I think, that there is occasion for it."

#### THE TITLE "REVEREND."

To Ministers of the *Independent Connexion*.

DEAR FRIENDS—Being a seeder from the mode of worship, as by act of parliament established in these realms, I have lately attended one of the chapels of your religious denomination. My design is not to make any comments upon the manner in which your religious worship is conducted, or on the views you entertain on that subject—they are in many instances very excellent, and I do admire the devotedness which so conspicuously characterises you as ministers of our Lord and Saviour. But it is to this circumstance, that with much love and concern I would very humbly direct your attention—the assumption of the title "reverend." I do not say that you stand alone guilty of the charge—I regret that so many sincere Christian ministers are implicated; but I will say this, that I believe it becomes you most peculiarly to testify against such a daring assumption first. I was pained to hear an announcement given out by the clerk, in which the names of four ministers were brought, each preceded by the title "reverend." What would be thought by the congregation, if instead of "reverend," "holy" were substituted? "The holy John —," "the holy Robert —," and yet "reverend" implies as much, yea more. The Psalmist says, "holy and reverend is his name," Ps. cxi. 9, and you appropriate to yourselves one of the attributes of the divine name!

Surely, my dear friends, it behoves you to clear yourselves, to testify against such an arrogant assumption. The apostle exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" will it not then appear that you find something to glory in, save the cross of Christ, if by every means in your power you seek not to have your names divested of such a usurped title—a title which belongs to the Lord alone? Surely now is the time, high time, that you should shake off such an unholy remnant of a perverted religion. "Call ye no man father," you protest against the title "father in God," bestowed upon Anglican bishops. "Call ye no man Lord," you testify against the unholy assumption of the prelates who allow themselves to be called "Lord," and this you do in obedience to the Saviour's express injunctions; but I declare, that I believe you have a beam to pull out of your own eye. You are "reverend!"—sinful as in humility you *must* acknowledge yourselves to be—utterly unworthy as you believe yourselves to be, of God's favour, you are yet reverend—you hesitate not to usurp one of the glorious titles of your God. Oh! my friends, bear with me—suffer the word of reproof; you have nought to bring forward in your defence—you stand implicated—implicated of robbery. Are you more holy than others? are you of a superior grade to the flocks committed to your care? You repel such insinuations; why, then, are you distinguished in such an awful manner? Yes, I say awful; for I do not suppose that it will be urged by any one that the word is merely used for form's sake; such a plea would be very lame indeed. No; it had its origin in awful presumption—it owes its continuance to sinful vanity or sinful custom—it owes its origin to that period when men, forsaking the pure, unsophisticated simplicity of the religion of Jesus, sought honour one of another (and "how can ye believe which receive honour one of another?"), bestowed titles, sounding titles, upon each other, and sought to gain respect from their flocks, more by means of their honours, than by the holy example it behoved them to hold up for imitation. I shall not, surely, be understood to insinuate that the title is preserved by nonconforming ministers (divines, I was going to say, but that I think this expression is, to say the least of it, extremely unseemly), with that end in view; I am far, indeed, from preferring such a charge; but I will maintain, that it behoves those who show themselves to be, in so many cases, such willing and efficient servants of their Lord, to be humble and to refuse to have one of the glorious attributes of the name of God prefixed to their names; and I say, to have it prefixed, because I question whether any of you ever prefix it with your own hands. Do we not well to remember that the Lord of glory, as man, declined to have the title "good master" bestowed upon him? and shall sin and mortality be designated "reverend?" My friends, I call upon you to clear yourselves, and to explain to the world the reasons which have induced you to assume, and which induce you to preserve, the title of "reverend."

I trust, dear friends, that these few remarks will be received by you in the spirit with which they are penned—sincere love and concern. You are aware of the perilous times we live in; you have fought valiantly in the cause of religious freedom against a church you believe to be apostate. Divest yourselves, then, of so close a resemblance to the practices of that church.

I subscribe myself, in much love,  
Yours respectfully,  
H. MALLESON.

#### The Complete Suffrage Movement.

##### COUNCIL MEETING, BIRMINGHAM, SEPT. 11.

###### THE PRESIDENT IN THE CHAIR.

Letters were read from Worcester, Crediton, Taunton, Newtonstewart, Manchester, Pershore, Sudbury, Northampton, Leamington, Edinburgh, Newton Abbott, Dublin, London.

LETTER BY W. S. CRAWFORD.—The following letter was read from Mr S. Crawford, M.P. for Rochdale:—

Crawfordsburn, Sept. 9, 1843.

MY DEAR FRIEND—I am preparing a letter addressed to you and the council, containing a reference to the proceedings of the last session with reference to the complete suffrage question; and also suggesting the views which I take of the means most advantageous to be adopted in the proceedings of the next session. I merely state this to you in order that you may feel assured, that although I am unavoidably absent from your meetings, I am not forgetful of this great and vitally important question. Yours very sincerely,

WILLIAM SHARMAN CRAWFORD.

Joseph Sturge, Esq.

VOLUNTARY LECTURERS.—The secretary, in terms of a request by the correspondent of the union in Northampton, read the following resolution, by the Northampton Complete Suffrage association, in reference to the Rev. T. J. White, of that place:—

"Resolved unanimously—That in order to spread our principles and further the interests of universal suffrage, we do recommend our rev. secretary to the attention of the central union, and other suffrage associations wanting lectures, persuaded that his temporare advocacy of our cause will be attended with success."

The Council, in reference to this resolution, expressed their satisfaction at finding the subject of appointing properly qualified voluntary lecturers, thus taken up by their friends at Northampton, and strongly recommend other complete suffrage associations to follow the example.

MR BEGGS'S VISIT TO THE NORTHAMPTON DISTRICT.—Mr Thos Beggs being present gave an interesting and encouraging account of his visit to the Northampton district, in furtherance of the suffrage movement. The following is the substance of Mr Beggs's report:—

"The results of my visit to this district have been highly encouraging; a much more extensive feeling in favour of our principles prevails, than I had any reason to expect, although it is not active at present, many friends of popular rights having been overcome by feelings of hopelessness, which the conduct of the liberal party has in a large measure created and encouraged. The duty of the electoral body in future elections is becoming an object of intense interest; and in Northampton and Coventry I found a few good men who were decidedly in favour of bringing forward on every occasion

complete suffrage candidates. In the midst of the non-electoral body, there is a growing disposition to demand their rights at the hands of the present constituency; and there is no doubt that this demand, if firmly and temperately taken, will have a powerful effect. In every place I have been well received, and found a generous response to the principles of our movement. In the smaller places I have visited, I found a very warm feeling. There is a demand for lectures, and a steady inquiry going on. The necessity of great radical changes is becoming impressed upon many, who are not yet prepared to go with us, and they look with a friendly eye towards us."

Arrangements were made for Mr Beggs visiting, in the course of next week, Worcester, Wednesbury, Pershore, Easom, Stroud, Cheltenham, and Gloucester; and, as soon thereafter as possible, he will visit Derby, Chesterfield, Sheffield, Barnsley, Wakefield, Leeds, Bradford, Halifax, Huddersfield, Rochdale, Peterborough, Boston, Lincoln, Newark, Doncaster, Hull, Stamford, and other towns in those districts. It was arranged that intimation of the time when Mr Beggs will visit those places will be forwarded to the friends of the movement in each town; but the Council in the meantime express their confident hope that his visit may be anticipated by early preparations being made, on the ground of this general announcement.

###### MR VINCENT AT TAUNTON.

In the *Somerset County Gazette* and *Western Times* we find reports of a series of complete suffrage meetings held in Taunton, which appear to have been of a very important and successful character. On Monday he gave a most beautiful and eloquent address on civil and religious liberty, and the various reasons why men should seek to carry out the eternal principles of truth. He was eloquently persuasive, humorous, or sarcastic, as the subject required. His soul seemed to be filled with his theme. He was repeatedly cheered, and at times the meeting was quite enthusiastic in its greetings of applause. W. Beadon, Esq., presided, and, in a short but pointed speech, introduced Mr Vincent. In the course of his observations he said—

Two or three days ago it happened that he was in a neighbouring village, where, meeting a farmer, and entering into conversation with him relating to a nephew of his who had become possessed of a fortune, the farmer said, "My nephew is a great fool." "But he has money, has he not?" "Yes," said the farmer, "but he's a fool fop, and where will you find a greater fool than that?" [laughter]. Although he (Mr B.) admitted that the farmer's nephew was a considerable fool, yet he thought that a still greater fool was that man who suffered himself to be prejudiced, to be encased in class distinctions, and would not ask himself whether he was in the right or the wrong, or listen to those who offered to show him. Whatever class a man belonged to, he was perfectly incompetent to pronounce an opinion on any question which he had not heard discussed [cheers]. Although as yet the subject to which he (Mr B.) had alluded was not duly appreciated by the people of this country, yet he was happy to say it was making rapid progress, and it would continue to make rapid progress. Drunkenness and dissipation were, happily, giving way to reflection—beer and tobacco were giving way to thought; and the consequence was that all questions which required reflection must make rapid progress. There were, really, only two great parties in the state—the Anti-corn-law League and the Complete Suffrage Association, the anti-monopolists of food and anti-monopolists of legislation. He was opposed to the monopoly of food; but as the monopoly of legislation was the parent of all the mischief, he turned to that point as the surest, and the only, way of eradicating the evils under which the people laboured [cheers]. The effect of meetings such as that was not disturbance; they were assembled calmly to discuss their grievances, and point out a peaceful mode by which they might obtain redress—to point out a safe outlet from the danger by which the country was surrounded [cheers]. For himself, he felt deeply grateful to all men who devoted their talents and energies to the enlightenment of their fellow-countrymen; and he was sure he needed not ask the meeting to hear attentively, and consider seriously, all that was said. He would, without further remark, introduce Mr Henry Vincent [great cheering].

Mr Vincent then addressed the meeting for nearly three hours. The public hall was crowded with attentive hearers, many of whom came to deride his doctrines, but went away all but convinced of the truth of his statements, and desirous of hearing him again. There were nearly 600 persons present, many of whom were electors and potwalloper, the latter being admitted free.

On Tuesday, at an early hour, preparations were made by the Taunton Complete Suffrage union, to hold a tea meeting. The preparations and the material were excellent. The hall was tastefully decorated with laurels, flowers, and banners, and more than 250 persons sat down to enjoy the cup which cheers but not inebriates. It was indeed the feast of reason, and the flow of soul. A. Crosse, Esq., of Bloomfield, one of the county magistrates, took the chair, amid great cheering, and after a short speech, in which he stated his concurrence in the principles of the society, of which he has lately become a member, he introduced Mr Vincent. It is impossible to describe the enthusiasm with which he was greeted. His eloquence was again poured forth, and it appeared like a mighty flow of polished and graceful language; and he told his tale of trial, of suffering, and privations, in such a manner, that when he spoke of his imprisonment, the audience rose and gave three tremendous cheers, showing that they esteemed him the more for the dangers he passed, and for his moral courage in still continuing to advocate the cause of his oppressed and blighted fellow-countrymen. Previous to Mr Vincent's address, W. Beadon, Esq., made an able speech on the subject of complete suffrage. The meeting broke up at a late hour, each exclaiming, Who ever heard the like? The ladies particularly seemed to enjoy Mr Vincent's eloquence, and when he concluded he was enthusiastically cheered.

On Wednesday evening the concluding lecture was given, and the hall was again filled even to the doors; it was quite a bumper, and to those engaged in spreading the principles of complete suffrage, was truly gratifying. W. Beadon, Esq., was called to the chair, and Andrew Crosse, Esq., addressed the assembly at considerable length. The address was upon the constitution of England, tracing it from the

time of the ancient Britons, through the various reigns down to the present time, and showing, as he proceeded, the manner in which the working classes had been deprived of their just rights and privileges. He concluded by saying he should visit Taunton and its neighbourhood again in the spring, when he should seek to radicalise the county both east and west, making Taunton the centre of action; and it was determined that he should be supported in his mission. He alluded to the democratic principle at work on the continent in Germany, Italy, Spain, France, Poland, and Russia, which, he said, showed that a great crisis was at hand; and concluded by a burst of eloquence and impassioned language in an invocation to liberty, amidst reiterated applause. Votes of thanks to Mr Vincent, Mr Beadon, and Mr Crosse, were carried, and duly acknowledged; and after three hearty cheers had been given to each of those gentlemen, the company separated. Thus passed three most delightful and instructive meetings, and we are very sure that such a blow has been struck by them at tory and ultra-whig principles in this town as will make them totter and fall to the ground. Mr H. Vincent expressed himself highly delighted with his reception. It is his intention to give a lecture to the mothers, wives, and daughters, of the electors and non-electors when he again visits this town.

**FINSBURY.**—At the meeting of the Complete Suffrage association for this borough on Thursday evening last, the following resolution was adopted, in reference to Arthur O'Neill:—"That this association views with high admiration the devoted zeal of Mr Arthur O'Neill, of Birmingham, in seeking the political, civil, and religious welfare of his countrymen; and hereby expresses its sympathy and condolence with him, under his present trying circumstances, in being made the victim of political tyranny and partial justice. It, moreover, declares its conviction, that instead of throwing into prison, after so great a lapse of time, a man who, more than others, has exerted an influence for good amongst the exasperated victims of class legislation in the disturbed districts (whereby much violence of feeling and action was prevented), and thus attempting to stop the progress of those principles which Mr O'Neill was engaged in disseminating, it behoved government to have instituted an inquiry into the alleged causes of distress and suffering of which the people were complaining, with a view of applying a remedy; by which course they might have secured respect and gratitude instead of awaking sorrow and contempt, the only feelings with which all right-minded persons can view their proceedings.—Signed, STAFFORD ALLEN, president, September 7, 1843."

**MANCHESTER COMPLETE SUFFRAGE UNION.**—The council held its fortnightly meeting on Thursday; the deputy chairman presided. Letters were read from Mr J. H. Wilson, Birmingham; Colonel Thompson; and the editor of the *Durham Chronicle*. It was resolved that public meetings be held in each ward, for the purpose of calling the attention of the inhabitants to the views and operations of the Complete Suffrage Union. That a tea party on a large scale be held early in November, to which Mr Sturge and other distinguished friends of the cause be invited. That the proceedings of the news-room and lecture committees be confirmed. That the accounts be passed, and handed to the treasurer for payment.

**NEWCASTLE-ON-TYNE.**—Col Perronet Thompson has engaged to be in Newcastle to take part in the public proceedings at the anniversary of the Newcastle Complete Suffrage association, in the course of next month. A *soirée* will be held on the occasion; and invitations have been sent to the ten members who supported Mr Sharman Crawford's motion in the House of Commons.—*Gateshead Observer*.

**SUFFRAGE SOIREE.**—We understand that there will be a *soirée*, or tea party, at the Ipswich theatre, on Tuesday next, when Mr Vincent and Colonel Thompson will attend and address the company on the subject of the suffrage, &c. Mr Sturge was invited, but has been obliged to postpone a visit to this town in consequence of ill health.

**MUNICIPAL ELECTIONS.**—Mr Sturge and the Complete Suffrage association continue their course of commendable agitation unobtrusively and perseveringly. In pursuance of their praiseworthy course, Mr Sturge and the council who act with him have just issued an excellent address to the electoral body of the three kingdoms, in prospect of the forthcoming municipal elections. We subjoin the document, and recommend it to the careful perusal of our readers. So far as Scotland and the affairs of its church are concerned, we consider it our duty to remind the electors in this quarter of the kingdom that, in addition to the various reasons for their attending to the municipal elections, which are urged by the Complete Suffrage association, there are calls for them to be on the alert on the present occasion, for the sake not only of extending the civil liberty of the country, but also for the returning of men, and the maintaining of religious freedom, in opposition to the grasping, overbearing spirit which is rapidly manifesting itself, by the ruin of an established church, which is left, and which lays itself down in abject submission to the aristocracy, that it may assist in carrying their will into execution. The towns of Scotland having municipal councils are all more or less involved with the establishment, and in all the most considerable of them their future prosperity, or the reverse, is intimately bound up in the conduct of their councils and magistrates—and that particularly during the next six or eighteen months. In Scotland, therefore, the election of independent and right-thinking men comes upon the municipal electors in a few months hence as a double duty; a

duty which first involves the placing of religion and religious establishments as far as possible on a proper footing; and second, the proper application of the municipal revenues, and their application as they were originally intended for the good of the whole inhabitants, and not for the aggrandisement of a few clergymen and their families, or the continuance of a principle of spiritual domination, for a fraction of the population over the great bulk of their fellow-citizens.—*Glasgow Saturday Post*.

### General News.

#### FOREIGN.

##### SPAIN.

The anniversary of the revolution of 1840, which drove Queen Christina from the regency, was celebrated by a *Te Deum*, chanted in the church of San Isidro, on the 1st, and at which assisted the Ayuntamiento, and provincial deputation. The former, in a proclamation addressed to the people on the occasion, observes, that its intention in ordering the celebration of that anniversary was not to wound any susceptibility, as it desired, above all things, the toleration of opinion and the reconciliation of Spaniards.

It having been reported that a serious misunderstanding existed amongst the members of the cabinet, and that M. Serrano had even resigned the ministry of war, the official *Gazette* of the 3rd contradicted the report, and maintained that the most perfect harmony continued to prevail among them. The "summary justice" resorted to by General Narvaez, in repressing the last military revolt, had displeased two of the ministers, but had not led to any misunderstanding calculated to endanger the existence of the cabinet. The civilians arrested as participants in that revolt had been set at liberty. At Madrid, the Barcelonese deputation and the cabinet had come to terms; and the fact was officially announced in the *Gazette* on the 2nd instant.

The *Moniteur* has the following telegraphic despatch, dated Bayonne, the 9th:—

"General Narvaez, reviewing the garrison of Madrid, announced to the troops, that the soldiers of the El Principe regiment, condemned to the galleys, had been pardoned. Grades and decorations have been distributed to the soldiers and officers who resisted the mutiny. The troops displayed much enthusiasm."

At Saragossa, on the 29th August, the national guard attacked the Patulea attached to Ortega, president of the junta, and drove it, with the president, from the town. The governor, Lopez Banos, entered the town with two battalions, and tranquillity was restored.

Accounts from Valencia of the 28th ult. state that the recruits called to form part of the contingent of 25,000 men, decreed by the provisional government, had protested against the execution of the decree, which they denounced as unconstitutional, the Cortes having alone a right to order such a levee.

Barcelona has been again disturbed. On the morning of the 2nd instant, a battalion of the free corps of volunteers revolted, and was speedily joined by another battalion, quartered at Atarazanas. They proclaimed the "central junta," and the republican Baiges was appointed president of the junta. The telegraph despatch says—

"On the 3rd, at seven o'clock in the evening, there was a first engagement between some companies of the line coming from Tarragona, and the volunteers, who wished to prevent them from entering the citadel. The volunteers were repulsed, with a loss of 15 wounded. On the night of the 3rd, Brigadiers Prim and Blanco, at the head of the regiment of the constitution, had taken possession of Barcelonetta; and at six o'clock in the morning of the 4th, a fusillade commenced between them and the volunteers, which lasted until night. The citadel fired several rounds of grape-shot. Colonel Baiges, president of the junta, was killed. The insurgents had 100 men *hors de combat*. The firing recommenced at Barcelona at six o'clock in the morning of the 5th, and still continued at five o'clock p.m., when the courier started, particularly on the side of the sea-gate. The batteries of the citadel and Barcelonetta had silenced the guns of the fort of the Atarazanas and of the fortified barracks. Don Rafael de Gollada has been appointed president of the junta; and that assembly has issued a proclamation calling to arms the people of Catalonia and Spain, and urging them to demand the convocation of a central junta. The junta has decreed the penalty of death against every individual who should attack its principles."

A further despatch says—"On the 6th the fusillade continued at Barcelona on the side of the Sea-gate and the Gate del Angel. The firing of artillery, however, had ceased on both sides. The insurgents are discouraged; several have deserted."

##### ITALY.

In consequence of the measures taken by the states of Italy, in which all the governments are united, neither the nature nor extent of the insurrection that has broken out at Bologna can be ascertained.

The *Augsburg Gazette* of the 27th ult. publishes the following extract from a letter dated Coire, 25th of August:—

"An insurrection has just broken out at Bologna, which has ramifications through the entire of central and lower Italy. 500 or 600 armed men, mostly composed of political refugees and smugglers, having failed to surprise the authorities at Bologna, fled to the mountains. Amongst the leaders are said to be the Marquis Tenara, the Count Zambecieri, and M. Melara, an ex-officer in the Piedmontese army. A captain of gendarmerie, who pursued them, was killed at Savigno, with several of his men. The treasury chest of Bologna had been removed to the head-quarters of the Count de Salis-Ziser. Three companies of the 18th regiment, and 40 men of the foreign regiment, have been despatched in pursuit of the insurgents."

The *Morning Chronicle* has extracts of a letter dated Bologna, 30th August:—

"The bands of insurgents quitted their position on the 19th, at Lavigne, and marched towards the frontiers of Umbria. They did this, hearing that other bands were formed there. D. Murat commands the band, and he asserts that Captain Castelveter and Secretary de Lavigne were slain, because they had laid a plot to betray; and these were the only victims slain in cold blood. Papal troops were still pouring into Bologna. The papal soldiers, on their return with their prisoners, were hooted in the streets of Bologna on the 24th. There were crowds on the Piazza Maggiore. On the 26th the troops were obliged to take military possession of the quarter of Bologna inhabited by the poor, and make many arrests."

The *Sicile* says that Austria was much alarmed at the state of Italy. "The necessity which Austria finds to defend her Italian possessions by arms is highly favourable to the projects of Russia against the Danubian provinces of the Ottoman empire. The disturbances which agitate the Peninsula appear to have more intensity than was at first attributed to them. The last accounts from Naples state that a great fermentation reigns in the Roman states and in the kingdom of the Two Sicilies; that bands of armed men have been seen on several points of the papal states and on the frontiers of the Abruzzi. The King of Naples had commanded several arrests to be made, and had taken measures to prevent the disturbances in the legations from extending to his own."

##### FOREIGN MISCELLANY.

**THE LATE ANTI-SLAVERY CONVENTION.**—Mr Lewis Tappan, who was one of the American delegates on the occasion of the late convention, thus speaks of its effects:—"I find that Lord Morpeth's speech has been published in several of our newspapers; that the doings of the convention and of the meeting in Exeter hall have been extensively noticed here; and that the conventions, &c., have excited considerable attention. I have no doubt that a powerful impulse has been given to the anti-slavery cause by the meetings in London; not only in England, but in this country. Did time permit, I could give you many proofs that the cause has advanced in this country ever since I left here for London."

**A NEW CRIME.**—**NAPLES.**, Aug. 26.—The police are extremely active in arresting persons charged with setting fire to the clothes of women and children. It does not appear, however, that the practice is put an end to; for a case has just occurred in which a lady was much injured. It appears that the barbarity is accomplished by throwing on the dress a fluid which takes fire of itself. Great alarm prevails among the inhabitants, and a lady now is seldom to be seen in Toledo street. Very few ladies, also, are to be seen in the church. Further political arrests are spoken of, and it is said that considerable reinforcements of troops are to be sent to Sicily.

**FRENCH ACCURACY.**—The French papers never take the pains to translate a paragraph from the English journals correctly; and, as to names, one would imagine it would be easy enough to copy them correctly, yet every journal in Paris, giving an account of the fire in *Feller lane*, says, "There was a dearth of engines, they being employed at other fires at *Staford*, *Shaw's field*, *Pudding Ham*, *Heunsditch*, and *Ligne street*."

**THE INDIAN MAIL.**—Private correspondence from Alexandria of the 29th ult. announces that, by the last news received from Aden and Suez, the Indian mail had been delayed by contrary winds. It is said that a misunderstanding exists between Mehemet Pasha and his son Ibrahim, relative to the succession to the throne of Egypt; Mehemet proposing that Abbas Pasha, a grandson, should succeed after the death of Ibrahim, whilst the latter would wish his own son to succeed him.

**DESTRUCTION OF THE UNITED STATES STEAM FRI-GATE MISSOURI BY FIRE.**—**CADIZ**, Sept. 1.—The splendid new steam ship *Bentinck* arrived here from Gibraltar yesterday, confirming the intelligence which had previously reached the consulate, of the total destruction by fire of one of the finest vessels of which the United States navy could boast. The *Missouri* carried 28 guns, and was pierced for 44. She was admirably equipped, and in all respects one of the most perfectly appointed ships in the American navy. The crew was entirely saved through the active intervention of her Majesty's steamer *Locust*, which immediately repaired to the spot, attracted by a spectacle of such extraordinary and disastrous brilliancy. The *Missouri* was bound for Canton, with the new ambassador sent from the United States to the Emperor of China, together with the gentlemen of his embassy and suite.

**ASCENT OF MONT BLANC.**—A letter from Chamony states that the ascent of Mont Blanc was made a short time since in a most rapid and successful manner, by Dr E. Ordinaire, of Besançon, and M. E. Tairraz, of Chamouny, and a party of thirteen persons. They left the Prieuré at noon of the 23rd; at half-past six in the evening arrived at the rocks of the grand mulets, which they again quitted the following day at half-past two in the morning. They were seen ascending by the old road exposed to the avalanches, and where the three guides of Dr Hamel were swallowed up in 1820. At half-past ten, M. Ordinaire, who was in advance of the other travelers with two of his guides, arrived at the summit, where the rest of the party shortly afterwards joined them. At a quarter past eleven they commenced their descent by the new road, and at seven in the evening arrived at Chamouny.



preventing a distress on the lands, is being generally adopted, and hitherto with complete success. It therefore remains to be seen, after this warning, how far the proprietors of land and the public authorities can co-operate to prevent its being carried into practical effect generally."

## SCOTLAND.

THREATENED TURN-OUT OF THE LANARKSHIRE COLLERS.—The *Glasgow Saturday Post* contains the following communication from a correspondent:

"HOLYTOWN, Sept. 8.—The whole of the colliers in the Holytown district have come to a resolution, this day, to give in their warnings to their respective employers to-morrow evening—Saturday the 9th instant. Very loud complaints are made against the truck system. The wages of the men average from two shillings to two shillings and sixpence; off this they have to purchase oil, and support their tools; besides, they are bound neck and heel to the stores. A public meeting will be held on Monday, near Tollcross, where two delegates from Newcastle will address the meeting, and from the grievances that exist I have no doubt to see a general strike take place; one thing is certain, the colliers are preparing a petition, praying the Lord-Lieutenant to call a meeting of the authorities to inquire into the truck, and the injustice in the weighing of their labour, which petition they declare if not attended to they will be compelled to strike."

ARGYLSHIRE ELECTION.—The election of a member of parliament for the county of Argyll, in the room of Alexander Campbell, Esq., of Monzie, who has accepted the Chiltern hundreds, took place at Inverary on Friday. The lord advocate, Mr Duncan M'Neill, the only candidate in the field, was elected without opposition.

ALARMING PROGRESS OF FEVER IN SCOTLAND.—Such is the rapid increase of this fatal disease amongst the poorer classes of society, that the district surgeons in some quarters find it altogether out of their power to overtake the numerous cases demanding their attention. The number of deaths also is most alarming. During the past week, we are informed, that in one street in Calton the number of funerals was almost as great as during the cholera period, nearly all being victims to influenza or fever. The wright and undertaker for one parish made 120 coffins for paupers during the same period. —*Glasgow Chronicle*.

REBECCA AT SALTOATS.—The new gates at the entrance to the parish school here were leveled to the ground early on Sunday morning last. Unlike Samson, however, who carried away the gates of Gaza, Rebecca allowed those of the school to lie where they fell. This act of wanton destruction must have been the work of some malicious person, and it is to be hoped the guilty party will be detected. Though the "schoolmaster was not abroad" at the time (three o'clock in the morning), it does not appear that the noise disturbed him. —*Ayr Observer*.

## Postscript.

Wednesday, Sept. 13th.

THE QUEEN'S VISIT TO THE KING OF THE BELGIANS.—At nine o'clock on Tuesday morning, her Majesty and Prince Albert embarked from the chain pier, Brighton, on board the royal yacht for Ostend, and their departure was attended by the usual honours and the usual amount of cheering from the thousands assembled to witness their embarkation. The yacht was accompanied by a large escort, which, however, were unable to keep up with it. About three o'clock the Victoria and Albert passed Dover, and were saluted by the guns of the castle. At half past three the yacht arrived off Walmer castle, where the St Vincent, man-of-war, was stationed. His Grace the Duke of Wellington ordered his horse as soon as the yacht hove in sight, and rode to the pier, attended only by his groom, where one of the dockyard boats was in attendance, to convey his Grace to the Ariel packet, for the purpose of proceeding to the royal yacht. The yacht proceeded on her course down the channel, successively passing inland of the men-of-war, and affording the spectators, who thronged the beach, the number of some thousands, an excellent view of her Majesty and the Prince, who, by aid of a very moderate glass, might be seen seated on the deck, near the stern of the vessel. The Ariel packet, having on board his Grace the Duke of Wellington, had by this time approached the yacht, and his Grace having entered the gig which had put him aboard from the pier, and been towed astern, proceeded alongside, and went on board. The Duke had given directions that in the event of her Majesty determining on landing this evening, a signal from the yacht should be answered by hoisting the royal standard at the castle. This had become pretty generally known, and many anxious eyes were directed to the keep tower, but those who had expected her Majesty to disembark were doomed to disappointment. Instead of going to dine on shore with the Duke, her Majesty invited the Duke to dine on board the yacht, and the crowds assembled on the beach to receive the Queen were obliged reluctantly to disperse. It was expected that her Majesty would leave with this morning's tide, which will carry her into Ostend about five o'clock in the afternoon. Several steamers were to accompany her.

REPEAL ASSOCIATION.—The meeting this week, which took place on Monday, was of but little interest, and was chiefly confined to business arrangements. Mr O'Connell was not present. The amount of the repeal rent announced was 785/-

LOUGHREA DEMONSTRATION.—The first monster meeting since the prorogation of parliament came off at Loughrea, in the county of Galway, about ninety miles from Dublin, on Sunday. Mr O'Connell went

with his friends from Dublin in a carriage and four to Ballinasloe, and departed from thence about twelve o'clock on Sunday morning, and arrived at Loughrea at three o'clock. At various points along the road groups of people were assembled, who hailed Mr O'Connell with all that enthusiasm which is the characteristic of the Irish people. Multitudes accompanied by bands and banners, went out from Loughrea, about four miles on the road to Ballinasloe, to meet and escort Mr O'Connell to the meeting. The procession was swelled by many bands of music and companies of men and women, who came from various distances round Loughrea. Several hundreds of horsemen, many with their wives mounted behind them, joined in the procession. The rain fell heavily during the whole day, and somewhat damped the ardour of the less zealous repealers. Mr Bodkin, M.P., took the chair. Mr O'Connell's speech was brief, and undistinguished by novelty. He said to the assembled thousands, "If you follow my advice, the day is not far distant when you shall have your parliament restored in Ireland. I am working the plan out. I have it in detail. I will have this protective society of three hundred sitting before Christmas, and I hope to be able to give you, as a new-year's gift, a parliament in College green [cheers]. People of Ireland, you deserve it. Brave, noble-minded people of Ireland, you deserve it. Faithful, religious, moral, temperate people of Ireland, you deserve to be a nation, and you shall be a nation" [much cheering]. About four hundred persons dined together in the Linen hall, Mr Bodkin again occupying the chair. As soon as dinner was over, an address from the inhabitants of Loughrea was presented to Mr O'Connell. Mr O'Connell, in reply, said that he would continue to exert himself in the cause of his country until his labours should cease in the parliament house on College green [cheers]. He afterwards addressed the audience at greater length. The Queen's speech (he said) was the last card ministers had to play. The majestic movement for repeal was in progress, and they came out six months ago, when the movement was 100 years younger—for, in a national cause, years count by minutes—with bullying the people of Ireland. They talked of civil war. Did the people crouch? [cries of "No, no."] It might be vain in him—for they made him proud—but he would ask, did the leader of the Irish people on that occasion conduct himself otherwise than as the leader of such a people ought [cheers]. Let him not be mistaken—he claimed no merit for himself. It was the people who inspired him—it was a knowledge of the sentiments of a noble and majestic people; it was the knowledge that they might be slaughtered, but could not be intimidated. He hurled back a proud defiance on them in a voice of thunder [cheers, and "so we will again"]. They would not have to do it again; once at a time was enough. He announced that he would hold meetings at Connemara on Tuesday next; at Lismore on Sunday next; at Mullagh on the 1st of October; and Clontyrf on the 8th. In this course they would proceed; but their measures were not limited to the mere enumeration of the national will in Ireland. He was making averagings, to have his parliamentary scale complete and ready against accidents; for who could calculate how soon they might have their Parliament? Speeches were afterwards made by Dr M. Hales, Dr Ffrench, and Mr J. Ffrench.

CHARGE UNDER THE IRISH ARMS ACT.—A young gentleman, the son "of a highly respectable dissenting clergyman," was brought up at the head police office, Dublin, on Saturday, charged with having in his possession unregistered arms, viz., a "walking-stick gun." He was held to bail by the magistrates.

STATE OF SOUTH WALES.—The outrages that now take place daily assume a more alarming character. On Sunday morning a band of men set fire to the barns, outbuildings, and stacks of Mr Chambers, the magistrate, who has rendered himself obnoxious by his activity in discovering the Rebeccaites, at Tynnewern, and property to the amount of £300 was consumed. They then proceeded to another farm at Gelbyllinoy, and set fire to stacks to the value of £150. On the same morning a party of ruffians set fire to the thatch of the toll house, called Hendy-gate, on the road from Llanelli to Pontardulais, kept by an old woman upwards of seventy years of age. She escaped and went to a neighbour's for assistance. The flames having gone out, the villains again ignited the thatch. The old woman wishing to save some of her furniture then ran across the road, and shouted out that she knew them; when the brutes fired at her and shot her dead. She staggered as far as the neighbouring cottage door, and there sunk down dead in the arms of the cottager's wife.

FATHER MATHEW AT BIRMINGHAM.—Yesterday morning Father Mathew was entertained at a public breakfast in the Roman Catholic school, Shadwell street. The Right Rev. Dr Wiseman officiated as president, having the rev. guest of the entertainment on his right, and the Hon. and Rev. George Spencer on his left. Over the head of the president was emblazoned the words, "Welcome, Father Mathew." The room was filled with a most respectable company. Addresses were delivered by Dr Wiseman and Father Mathew. The administration of the pledge then commenced, and in the course of an hour Father Mathew, the Rev. Dr Wiseman, and the Hon. and Rev. G. Spencer, and others of the Roman Catholic clergy left for Oscott college, where the apostle in the course of the day was to administer the pledge to a number of the students. In the evening he was to drink tea with the teetotalers in Belmont row, Market place, and this morning resume his pledge duties in Smithfield.

DESTRUCTIVE FIRE AT LIVERPOOL.—On Tuesday morning a fire broke out in the flour and provision warehouse of Mr Archer, Wavertree lane, Edge hill, Liverpool, by which the extensive premises were burned down. A large portion of the goods and furniture was, however, saved; and, from the deficient supply of water, it was only by the greatest exertions of the firemen and the inhabitants of the neighbourhood, that the flames were prevented from extending to the adjoining buildings. The amount of property consumed is not known.

SPAIN.—The following telegraphic despatches have been received:

"Perpignan, Sept. 9.  
On the 7th, at 5 o'clock p.m., Fort Montjuich opened its fire against the Atarazanas."

"A brigade of artillery, coming from Molina del Rey, and 400 Milicians from Igualada, have arrived at Gracia. The Milicians of Vich, Villafranca, Manresa, and Berga are marching to support the operations of the Captain-general against the insurgents."

"Colonel Zayas has assumed the command of Montjuich."

"Perpignan, Sept. 10.  
On the 8th the position of Barcelona was nearly the same. In the evening Fort Montjuich was to reconnoitre fire on the Atarazanas. It has dismounted the batteries directed upon Barcelonetta and upon the citadel. The Captain-general has caused the canals to be cut which supplied the fountains, but there are a number of springs in Barcelona."

Lerida was in full insurrection: the garrison had retired to the fort. Three corps of volunteers under Colonel Ametller were expected; but notwithstanding the honours conferred by the ministry on Ametller, he is likely to turn against them, as an attempt was lately made to disarm the volunteers, which they refused to obey. Ametller is in the interest of Don Francisco de Paula. Accounts from Madrid of the 4th instant state that division among the members of the Lopez cabinet was becoming daily more serious, and it was doubted that they would hold together until the meeting of the Cortes.

At Seville, the partisans of the central junta were beginning to hold up their heads, and, by the last accounts, that city was in a state of considerable agitation. The Political Chief had issued a proclamation, declaring that he would never consent to the raising in the "unconquered" city of a banner contrary to the actual order of things. The *Centinela de Andalucia*, which advocates the central junta, says, that at eleven o'clock in the night of the 30th nearly the whole of the garrison had turned out, and large patrols traversed the streets.

ITALY.—According to letters from Leghorn of the 3rd inst., the authorities were industriously circulating reports of the overthrow and dispersion of the insurgents in the province of Bologna. Numerous bands, nevertheless, have traversed the mountains of the country. A great number of persons had been arrested, who were to be tried by a military commission, under the presidency of Colonel Freddi, commander of the carabiniers of the four legations. On the 26th, Cardinal Spinola, the apostolical legate, proclaimed Bologna in a state of siege, in virtue of an order from Rome. Several bands had made their appearance in Tuscany. The greatest uneasiness prevailed everywhere.

BLOWING-UP OF THE SCHOONER CATHERINE.—Accounts were received yesterday from Sydney of the partial destruction of the schooner Catherine, 164 tons burthen, Bannatyne, master, which took place in the month of April last, off the isle of Pines, by the powder magazine being wilfully fired, in order to prevent her being captured by a gang of native pirates, some of the crew having been barbarously murdered in a dreadful conflict with them. It appears that the vessel, on her homeward voyage, stopped at these islands, and was visited by the natives, who appeared very friendly. Captain Bannatyne and part of the crew went ashore to barter, and allowed a number of the natives to visit the vessel. Perceiving, during his absence, that the sails of the vessel were being hoisted, and that the conduct of the natives on shore was very suspicious, the captain gave orders for a retreat to the boat, which was accomplished ere the savages could prevent them. During the absence of the party on shore, the vessel had been taken possession of by the natives, a desperate conflict had taken place between them and the crew, in which several of the latter were murdered; and on nearing the schooner the natives endeavoured to upset the boat and prevent them boarding her. Two of the crew were aloft in the masts, and kept up a continuous fire on the natives on deck. While the captain was sailing round the vessel, the schooner blew up with great violence. Some of the natives were killed, and a large number of them jumped overboard and gained the shore. Captain Bannatyne then succeeded in boarding the vessel, and extinguishing the flames, and the remainder of the crew managed to get the vessel out to sea, in her damaged condition. After many days of horrible suffering a sail hove in sight, which proved to be the Norwhal, commanded by Captain Baker, from London, who, observing signals of distress flying at the schooner's mast head, bore down upon her, and rendered what assistance was in their power. The vessel afterwards arrived safely at Sydney. The explosion was occasioned by the firing of a cask of powder by Finnie, the mate, as the last resource. It is a most extraordinary circumstance how he escaped with his life. Throughout he acted with the greatest firmness, and until the last moment he kept the natives at bay by firing through the skylight and up the companion ladder. It is much feared that three other vessels which are missing, and which traded to these islands, have been captured, and the crews murdered.

CORN MARKET. MARK LANE. THIS DAY.  
The market is heavy this morning, and very few sales are being made; but there is no alteration in price. There are no fresh arrivals of foreign wheat, and only 1,000 quarters of English.

## TO CORRESPONDENTS.

"A Berean." Respectfully declined.  
 "W. J. S." His communication refers to a matter somewhat too local and personal to suit the columns of a paper intended for general circulation.

"J. M." We heartily wish we could assist him, but we are quite unable.

"An Inquirer." Mr Vincent receives no remuneration from the Complete Suffrage Union. We know no man whose views are less mercenary, or whose objects are more purely patriotic than his. In some cases he is paid for the lectures which he delivers, by the parties inviting him. In very many instances he is not so. In our judgment he should be properly remunerated by all parties who avail themselves of his services.

"A Chartist Friend," would do well to address a letter to the secretary of the Complete Suffrage Union. We are quite unable to undertake the duty he suggests.

"P. P." will perceive that we have availed ourselves of his last communication.

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## The Nonconformist.

LONDON: WEDNESDAY, SEPT. 13, 1843.

## SUMMARY.

SINCE we entered upon the duties of journalism, perhaps no single week has been so barren of political facts as that which has just closed. The world would seem to be standing still to read the long and minute reports of the Queen's progress, furnished to the metropolitan organs by eyewitnesses. We can well understand her Majesty's *penchant* for ship board, where she can enjoy what British curiosity seldom allows her on shore—the pleasures of privacy. We know of no lot more irksome than that which condemns a lady to live under the public eye; to eat, drink, sleep, dress, converse, be gay or nervous, fair or brown, under the perpetual gaze of the people of the three kingdoms; to have every walk trumpeted forth to the world; every drive converted into a toil, by the courtesies due to noisy spectators; every visit to a public building blabbed by roaring cannon, and repeated by the thousand and one papers of the British empire. A steamboat at sea, outrunning, too, its escort, and leaving her Majesty free to converse with the rough ocean, which flatters no one, and respects royalty no more than it does the ragged tar, with whom it is most familiar, must possess for her all the charms of novelty at least. We heartily pity her that she is doomed, so large a portion of the year, to splendid misery, and can as heartily rejoice in her temporary escape from it on board the Victoria and Albert steam yacht. Her Majesty returned from her trip to France on Thursday last, took a short excursion with her mother, the Duchess of Kent, on Saturday, and was expected to start yesterday from Brighton to Walmer Castle, dine with the Duke of Wellington, and thence to proceed to Ostend, on a visit to the King of the Belgians.

The weather during the past week has been unusually splendid, and peculiarly favourable to harvest operations. A large proportion of the wheat crop has been secured; and, in the wheat-growing counties, little now remains to be gathered in. Trade, too, continues to revive, and greater activity prevails in the manufacturing districts. Thus, whilst the legislation of man has done its utmost to curtail the comforts of the people, Providence, in his bounty, smiles upon them, and, with his blessing, neutralises the curse inflicted by aristocratic selfishness.

A riot in Wales, which terminated in the capture of several of the *Rebeccaites*, and in which five men were wounded, two of them severely, is the only other feature of domestic news which claims attention. The Pontardulais gate had been demolished by about 200 of the followers of *Rebecca*, a large proportion of whom were armed and mounted, when half a dozen police, under Captain Napier, advanced upon them and commanded them to desist. The order was responded to by a volley from the rioters. The police then fired twice, and a regular battle took place. The *Rebeccaites* fled in all directions, and were prevented from making a second attack upon the police by the timely arrival of a party of dragoons from Swansea. The reporter for the *Times* writes—"Toll bars are now sinking in importance as a grievance; in fact, most of them are either down or abolished, and objections to the New Poor law, to tithes, and to high rents are beginning to stand in the front rank." As might have been anticipated, incendiarism has been resorted to by the wretched victims of oppres-

sion, and the law of retaliation is being put in force without mercy. To what a grievous pitch of suffering must the peaceable agriculturists of South Wales have been pushed, ere they were goaded to betake themselves to these lawless and violent methods of relief.

A report has been published by the Poor Law Commissioners on the subject of local taxation. They recommend a plan of centralisation, which, if adopted, as is not unlikely, would filch from Englishmen the last vestige of right, which they have supposed to be theirs, of keeping in their own hands the power of the purse. The commissioners recommend the incorporation of all local rates, including, of course, the church rate, as a consolidated general rate, to be imposed and levied in the same manner as the rate for the poor, and to be assessed by an officer locally appointed, but with a salary fixed by the central commissioners, and liable to dismissal by them. Two features of this plan are worthy of note. The first is the sweeping change it would effect in what is called "our glorious constitution," and the contempt it throws upon the ancient maxim that "taxation and representation should be co-extensive." The second is, the creation of a new class of salaried functionaries, under the arbitrary control of central authority, whereby the minions of the aristocracy, in every district of the kingdom, would be armed with fresh powers of annoyance, and rewarded for their services by the people's money. The *Spectator*, a paper avowedly favourable to the government, makes this pertinent remark upon the scheme—"A change in all local customs is troublesome and annoying to many, but a change to diminish popular control over local taxes would be the last revolution that any ministry could safely propose." We hope it may prove so.

Foreign politics are in a somewhat disturbed state. An insurrection of some kind has taken place in Italy, the extent and objects of which are at present involved in mystery; the Italian journals being studiously silent on the subject. Spain, too, is threatened with another convulsion. Barcelona is again disquieted, and a conflict has taken place between the insurgents and the troops of the *de facto* government. Between the moderados and the popular juntas, a large part of the army has been disbanded, and that which remains is openly mutinous. The provinces are assuming a menacing aspect. The cabinet is rent by internal dissensions, and *vivas* for Espartero are already beginning to succeed the clamours for his downfall. A counter revolution is by no means improbable. Parties who have no bond of union, but their common hatred of the ex-Regent of Spain, could not be expected, upon his withdrawal from the country, to govern it with unity of plan, or with vigour of arm. Spain is torn to pieces by military adventurers.

## A GLANCE AT OUR WHEREABOUTS.

THE present lull in the political world, consequent upon the recent prorogation of parliament, upon the temporary revival of trade, and upon harvest operations, gives us leisure to look around us, to ascertain progress, and to calculate probabilities. As prudent tradesmen once a year "take stock," so discreet politicians should, as often at least, review the past, and cast a glance towards the future. It is always useful to the advocates of great principles to know as correctly as possible their "whereabouts." Such knowledge stimulates to, and economises, exertion, hardens the frame against the shocks of disappointment, and whilst it checks premature efforts, tends also to sustain the mind under apparent discouragements.

The first budings of important political movements are invariably, because naturally, more rapid than their subsequent growth. This is emphatically true of those movements which seek the realisation of a large and comprehensive principle at variance with the prevailing opinions and tastes of the age. The weight and value of the truth which they embody gathers about them, by a law not less certain than that of gravitation, all the honest intelligence, and independence of character, which are held suspended in the mass of society. Men who think for themselves—men whose position allows them to act for themselves—are usually the earliest converts to the doctrines which are at once new, true, and distasteful. These individuals are numerous regarded absolutely, but are an exceedingly small minority when compared with the bulk of the population. Their accession to a starting cause is so simultaneous as to raise hopes of early success. When, however, this class is exhausted, sudden growth almost as suddenly flags. The first stage of progress has been passed over, seemingly without encountering a single obstacle deserving to be characterised as really formidable. But beyond this lies the region of difficulty—harder labour appears to secure a far smaller proportion of success—the limits of possibility seem already to have been reached—and oftentimes too sanguine hopes give place to equally unreasonable despair.

Complete suffrage, in common with some other movements, has run this portion of its course. Upon the first development of its principles in

association with peace, sobriety, and Christian temper, as the mode of working them out, their beautiful simplicity and evident truthfulness won for them the assent of thousands who, accustomed to yield deference to the dictates of reason, and bound to silence by no pecuniary ties, were free to embrace and to profess whatever doctrines their consciences might approve. The understandings of these men were shackled by no imperious prejudices—their powers of action were hedged in by no external restraints. They were quick to discern truth—they were prompt in avowing it. Former habits of thought had prepared their minds for the reception of the good seed—comparative independence of position prevented its being choked by the weeds of worldly selfishness. But this class of men was limited. Their accession to the cause gave to it, in its first stage, a rapidity of growth which no careful observer of mankind could expect to continue for any considerable length of time. The flood of early prosperity, as was natural, ceased to flow—and, to outward appearance, complete suffrage has, for some months since, remained almost stationary.

But it is stationary merely in appearance. The truth is, we have now a different class with whom to deal—a more solid *stratum* of soil through which to work our way. The principles we advocate are now trying their force upon men whose individuality of character is so merged in, and who are so closely united to, and combined with, one great whole, as to be incapable of separation from it, except under a peculiar pressure of circumstances. The bulk of the middle class is composed of tradesmen, who, whatever may be their convictions, dare not identify themselves with a democratic movement. In regard to all public purposes, they are not their own—their tendencies, if liberal, must be suppressed. Aristocratic customers demand subserviency. Heavy bills due to large firms, the leading partners of which are wealthy enough to take a deep interest in maintaining "things as they are," constitute so many amounts of bail for tame quiescence. Bankers' books, too, forbid the meekest utterance of approval. Competition is sharp—trade is slackening—expenses increase. What prudent man can venture to overleap all these barriers, in order to attach himself to what he calls "an abstract principle?" Now, the vast mass of the middle class are thus situated. Innumerable pecuniary ties run through and connect the whole body, rendering it impossible for it to come over to the cause of political equality, piecemeal. These men are not to be gained one by one—convinced they may be, must be, individually—but placed in acknowledged association with the complete suffrage movement they never will be. They cannot act as units—when they join us, they will join us in tens of thousands.

To the class just now specified must be added the less numerous, but more influential, one of gentlemen living upon the competence they have amassed. They have but recently entered within the circle of what, in the eye of this world, constitutes respectability. They are seeking, or have just formed, connexions which inevitably act upon popular sympathies as cold lotions do upon cutaneous eruptions—drive them beneath the surface. Most of them are shrewd enough to perceive that the present system of government, if persisted in, will terminate, at a future day, in a sudden crash. But they have a vague hope that the awful crisis will not happen in their own time; and, although conscious that it were better in the end, for all parties, to lead the people than to resist them, they cannot impose upon themselves immediate self-denial with a view to contingent and remote advantage. They are far enough from approving what is, but it suits them better than active agitation for what shall be. These, too, are for the most part governed by the spirit of *caste*. Few of them can break away from the silken mesh-work which completely encloses them. There are sons to be introduced to fashionable society—daughters to be provided with respectable husbands—a thousand schemes, all verging to the higher gradations of the scale of life, to be ripened into actualisation—hopes, expectations, pleasures tasted, and promises received, which forbid the individual from stepping out of the rank of his associates, and which drive all democratic thoughts, if any such cross the threshold of his mind, down to the most unfrequented and darkest corner of his soul. As yet, therefore, this class is not to be won over.

Yet is not the cause of complete suffrage stationary. He who will be at the pains of watching assiduously may detect every here and there unobtrusive, but infallible, indications of its real progress. Associations may not be springing up with all the spontaneity that the sanguine could wish; and even those which have cut their teeth, and got through the dangers incident to childhood, may not exhibit all the vigour of constitution and steady increase of stature which parental fondness had once anticipated. But the tone of opinion is becoming much changed. The few interchanges of thought upon this subject, which occur in the shop and the drawing-room, mark the impressions which an incessant, but temperate, reiteration of sound principles is producing upon society. There are thousands of

tradesmen who, in familiar chat by their own hearthstone, will whisper in your ear that they inwardly wish success to a cause which they cannot openly espouse—and there is many a gentleman living upon his means who, when pressed home, will admit that whenever an opportunity fairly comes in his way, he would not refuse his vote to a complete suffrage candidate. The earnest friends of the movement are meeting daily with proofs, the most unexpected, of the onward tendency of their principles—and men, in every part of the country, who, twelve months since were violently hostile, are beginning to think and, due caution being observed, to speak of political equality, as a question which will bear serious consideration, if it does not command ready assent.

What then is our duty, and what our prospects? We must continue to labour in the formation of public opinion. The fruit of our toil will not be apparent for some time yet to come. Thoroughly let us leaven the middle class with a knowledge of complete suffrage doctrines. Unremittingly let us ply them with arguments. By stroke upon stroke the wedge must be driven down deep into the soil. Not a particle of the mass will fall away until our work has proceeded to a given depth; and when that depth shall have been reached, a yawning fissure will be produced, and the labour of years will take effect in a moment. Some happy conjunction of events will fire the train which patient effort has been long engaged in laying, and the flame of enthusiasm will burst forth to consume every minor consideration, and shrivel up every prejudice of caste. Latent opinion, everywhere diffused, will be suddenly quickened into life—and the public mind, well informed on the subject of man's political rights, pressed beyond endurance by aristocratic encroachments, will leap up in terrible energy from a state of quiescence, and in the face of every obstacle will determine upon, and will achieve, a full, fair, and free representation of the people.

#### “THE GREATEST HAPPINESS” PRINCIPLE.

IN another column we have given insertion to a letter, which although suggesting no objection to complete suffrage, starts a subject which may, with great propriety, be disposed of prior to a systematic attempt to solve the difficulties by which that question is surrounded. Our correspondent asks some explanation of an opinion we ventured to express some weeks back, that a more specious and dangerous political maxim cannot be found than that which asserts the object of civil government to be the greatest happiness of the governed. We are aware, indeed, that this celebrated axiom is entrenched behind authority which claims, and which has, our highest respect. We are not unlikely to expose ourselves to the charge of presumption, in harbouring doubts respecting the soundness of a principle which is the key-stone of modern political philosophy, and upon which are inscribed the names of Bentham and Colonel Thompson. Nevertheless, requesting for ourselves what none would more cheerfully grant than they, the right of independent thought, we enter our protest against the maxim under notice, and proceed to assign, as explicitly as we are able, the reasons which have prevailed upon us to dissent from such authority.

We must be allowed, as a preliminary step to our own justification, to draw a distinction between the *object* for which human governments are constituted, and the ultimate *result* they may be instrumental in producing. That the impartial administration of justice between man and man, and the protection of life, liberty, and property, by a supreme civil power, will, in the end, conduce to the happiness of society is one thing—that the happiness of society is the mark at which the civil power should aim is another, and very different one. We admit the first—we demur to the last. The difference between the two propositions we may illustrate by an example or two. “Whatever is right is also, in the long run, expedient,” is an axiom to which cordial assent may be given, without admitting that whatever is, in the long run, expedient, constitutes the fitting rule of duty for mankind. A wisely organised and well administered government will secure, as one of its results, an increase of population—but an increase of population is not therefore the object at which such government should aim. That which is the certain effect of a given cause, does not in consequence become the specific end of that cause. The extension of commerce throughout the world, would conduce to general happiness—but general happiness is not the object which commerce proposes.

The most serious evils have taken their rise from a misapprehension of the legitimate scope of government. The existence of that social mechanism which we call the civil power implies a felt necessity, at some time or other, for constructing it; and, coiled up in that necessity, we shall find the original object for which it was contrived. We make bold to assert that the device was not resorted to for the creation of a positive good which could not be obtained without it, but for the prevention of an evil which, in its absence, was found to be intolerable—not as a soil to be cultivated,

but as a wall, round a pre-existing soil, for defence. Men did not originally propose to delegate to it the duty of seeking for them a happiness which individually they were unable to compass, but rather to ward off a disturber whose presence put the enjoyment of happiness by any into a state of insecurity. The object of civil government, therefore, we take to be negative. It was designed, not to confer, but to protect—not to give somewhat which was wanting, but to secure in unmolested possession, and in free exercise, somewhat already had.

We object to the maxim in question, inasmuch as it imposes upon rulers an obligation which they have no adequate means to fulfil. They are destitute of the requisite knowledge. They are liable enough to err in their notion of what constitutes the “greatest happiness” for themselves individually—they are much more likely to mistake it for society. Opinions on this head are infinitely varied—running through every conceivable gradation, from that which identifies felicity with savage life, to that which places it in a mystic spiritual transcendentalism. Who is to be the judge? What authority is to decide wherein social happiness consists? Who does not perceive that, if this be the proper object of government, rulers are furnished with a *carte blanche* which their own fancy is left to fill up—that an arrow is put into their hands, which they are told to shoot at the sky, which is equivalent to a command to shoot where they please? Neither, if they knew what constitutes happiness, would they be competent to bestow it. It is not an extraneous entity which can be put into a man, but a general result which grows out of him. External arrangements may interfere with it, but cannot compass it. It is an inward harmony which no power without the aid of man can bring about. And that which the civil magistrate cannot accomplish for an individual, he cannot, *à fortiori*, accomplish for millions. But it falls not within his province to attempt what he has no adequate means to perform: and, if so, the greatest happiness of the governed cannot constitute the proper object of government.

Mark the evils to which the adoption of the maxim inevitably leads. It sets wide open the door for experiments which history proves to have been most baneful. What numberless influences must conspire to place happiness within the reach of society! Health, sustenance, domestic relationships and congruities, temperance, morality, education, religion—all bear, more or less, upon social felicity. Are all, therefore, to be placed under the *surveillance* and control of the civil power? If its proper object be “the greatest happiness,” they must be so, until experience has established the conclusion, that its control of these matters only serves to vitiate their power. Until then, the ruler who aims at so high a mark is not merely justified, but is bound to take them under his patronage, and to legislate respecting them. What is the result? Government has left nothing untouched. It has attempted to regulate commerce, and has well nigh destroyed it—religion, and has suffocated it—education, and will, if the attempt succeed, cripple and paralyse it. The very restriction of the franchise is supported by the plea that it is required for the happiness of society. These may be mistakes, or they may not—but if the maxim in question hold good, it is difficult to see how they can be *proved* to be such.

We see no necessity for defining the object of government by terms which contract or expand in signification, at the will of the “powers that be.” We take government to be an organ for the protection of life, liberty, and property; or, in other words, for the administration of justice. This done, we believe all is done which can be required at its hands. We would dispatch it on no mission of knight-errantry in search of social felicity; it is much better kept at home to perform a less exalted task, but a task for which it is more fully qualified. Let it leave its subjects, each for himself, in the quiet pursuit of the greatest happiness, taking care only that none in his search trespass upon his neighbour's rights, or poach upon his neighbour's manor. Let it perform efficiently the duty of a police establishment, and interfere with no man further than the demands of justice require, and it will then answer the end for which it is set up. If happiness be not the result, the fault is not in government—for the production of happiness lies not within its sphere.

MOVEMENTS OF HER MAJESTY.—On Saturday her Majesty and Prince Albert took a short excursion out to sea in the Victoria and Albert steamer, partly with the view of giving the Duchess of Kent, who accompanied them, an opportunity of inspecting the vessel. The excursion lasted about three hours. It was expected that the royal party would embark at the chain pier, Brighton, at nine o'clock yesterday morning, on their voyage to Ostend to visit the King of the Belgians. The yacht was to proceed round the coast to Walmer castle, where it was expected her Majesty would land, and dine with the Duke of Wellington, prior to her departure for Ostend on the following morning.

#### HER MAJESTY'S VISIT TO THE KING OF THE FRENCH.

The morning of Tuesday, the 5th instant, was devoted by the King of the French to a military review; the cavalry regiment and the carabiniers being drawn out for the occasion to go through their evolutions. Prince Albert was present, attended by the French Princes. After the review, the Princes and other officers dismounted; and, at Prince Albert's request, the officers of the regiment were presented to him, and complimented on their display of military tactics. The Prince carried his affability further: seeing the cantinière, or woman employed to supply refreshments to the troops, he took a glass of eau-de-vie at her hands; and impressed the occurrence indelibly on her memory by the gift of a piece of gold. In the afternoon the whole party at the chateau went, by a private way, to see the church of Notre Dame, which Louis Philippe is restoring; Queen Victoria, as usual, leaning on the King's arm, the Queen of the French on Prince Albert's. Having walked round the church, Louis Philippe ably playing the part of cicerone, he led the way down into the crypt containing the monuments of the Counts of Artois, and of the Counts of Eu, his maternal ancestors. The crypt was lighted by candles. Afterwards the whole party took a drive to Treport in five chars-a-banc; Victoria sitting between Louis Philippe and Prince Albert. The people at Treport were of course loud in their salutations. In the evening there was another concert at the chateau.

On Wednesday, the 6th, the royal party, including the Queen, Prince Albert, the King of the French, and family, were to have visited the British squadron off Treport. The wind blew “fresh” from the north, however, and caused so much “sea,” that the visit was postponed. Instead, there was another *réveillon champêtre* in the forest; the differences between this and the former one being, that the spot was the Mount of St Catherine; that, as the distance from Eu was fifteen miles, comparatively few spectators were present; and that the repast was taken entirely *al fresco*, no tent being erected. In the evening there was the usual concert; the notable point of which was a *comic solo* on the horn, played by M. Vivier, which created much amusement.

The illustrious guests took their departure on Thursday; the preparations for the embarkation being very similar to those of the landing, though the spectators were not quite so crowded. Queen Victoria and Prince Albert, accompanied by the whole of the French royal family, left the chateau at eight o'clock in the King's char-a-banc, other carriages conveying the rest. After spending a few minutes in the tent, the King took Queen Victoria's hand, and, accompanied by the whole of the royal family, led her to the barge, which made for the steamer amid cheers and the usual ceremonies of salutes and the manning of the ship's yards. M. Guizot and some others followed in more boats. On board the yacht there was an affectionate leave taking; and the King and his companions then departed, returning to shore under a royal salute from all the English ships. The Prince de Joinville remained with the Queen; his steamer, the Pluton, and another French war-steamer, the Napoleon, forming part of the squadron; which put out to sea soon after nine o'clock.

Besides the regular account of ceremonies and festivities, the Queen's visit to the French shores has furnished no small amount of court gossip, and interesting though trifling incidents, a few of which, gleaned from various sources, we subjoin:—

I know not exactly how her Majesty felt after the first moment of her interview with King Louis Philippe, but the manner of his Majesty must have caused her some astonishment; for in the outset he gave a specimen of his frankness which very much alarmed the Jacks who were witnesses of it, and who began to think of cutlasses and handspikes, and coming to “the rescue.” The moment the King set foot on deck, he took her Majesty in his arms, saluted her on each cheek, and, without waiting an instant for recovery from the surprise, descended into his barge with his precious burden. This produced the first laugh, and it has been reproduced almost every moment since.

The breakfast at the Chateau on the 5th was marked by interesting gaiety. Among the innumerable works of art to be seen in this gem of a chateau are some splendid pieces of tapestry, and specimens of the far-famed porcelain de Sévres. Two of the former—“The Death of Meleager,” and “Diana Hunting,” were particularly admired by her Majesty Queen Victoria. The King, delighted at an opportunity for gallantry, prayed her Majesty's acceptance of them and a superb casket of Sévres china with so much warmth, that refusal was impossible, and they are at this moment in the hands of the *emballeur* to be packed up.

When her Majesty had taken her place in the char-a-banc, King Louis Philippe pushed Prince Albert forward, who said he could not precede his Majesty. “Ah! there is nothing of majesty necessary here,” replied the good-natured monarch; “get up.” “But your Majesty will not have room beside the Queen.” “True, true,” said the King, “I am a little stout, but I will sit sideways.”

The Prince de Joinville was rallied on the *ennui* he displayed while waiting for the royal party in the forest. It seems that he threw stones, patted children, sat on a heap of flints, chatted with soldiers and spectators, and finally took to pulling the ropes by which the tents were drawn up, and was near performing (but with less of physical force) a feat similar to Samson's.

The Eu correspondent of the *Debats* having in one of his letters stated that when Queen Victoria saw M. Guizot, she said to him, “Je suis charmé de vous revoir ici,” several of the opposition journals take occasion to make this expression of politeness and civility (which would have been paid by any well-bred person) a subject of reproach to M. Guizot. The *National*, in particular, pours forth a torrent of abuse upon this minister.

The visit is too important to be forgotten; it is accordingly to be recorded and brought before the world in every shape and form. Odes are to be composed, medals

engraved, pictures painted. The gallery at Versailles, as well as the chateau of Eu, are to be embellished with paintings, by the best living artists, of the landing at Treport, the arrival at the chateau d'Eu, the *fête champêtre* in the forest, the reviews by Prince Albert, the departure, and as many more subjects as the ingenuity of artists can make out of the affair. Ever since her Majesty's arrival, artists from Paris have been here for the purpose; and, if I may judge by the number of sketches taken, the result will be no trifle. The sketch of the arrival is already finished. No doubt the whole will speedily adorn the royal galleries of France.

"King Louis Philippe has conferred the decoration of the legion of honour on the postillion through whose courage and presence of mind the whole royal family of France were saved from destruction.

"The King intends founding what is to be called the Victoria gallery. In it will be placed a series of pictures connected with the proceedings of the Queen of England's visit. It is at present intended that the number shall be about thirty, of which six will be of a large size, nine feet by six, and fourteen of smaller dimensions, the remaining ten being portraits. A special building is to be erected at the Chateau d'Eu for this collection, in the course of the ensuing spring. The King of the French has conferred on Prince Albert the grand cordon of the legion of honour. The ceremony of investiture took place, we understand, on Wednesday, in presence of the ministers and other high personages of the two nations, who were at the Chateau, and his royal highness wore the cordon in the evening. Previously to her departure from France, her Majesty presented to General Baron Athalin, first aide-de-camp of the King, a splendid gold snuff box, her Majesty's cipher in brilliants on the cover. The Queen of England, on leaving the Chateau of Eu, left £1,000 to be distributed amongst the household."

**HER MAJESTY'S ARRIVAL AT BRIGHTON.**—Brighton welcomed the return of the Queen and Prince Albert on Thursday afternoon. From an early hour in the day the cliffs and beach were lined with the population of that fashionable watering place; the chain pier being devoted to the exclusive use of the voyagers on landing, and the local authorities, military, naval, and civil, being in attendance. Soon after three o'clock the Victoria and Albert came in sight, alone, having again outstripped every vessel of the squadron; and at twenty minutes past three it reached the pier head, having made the run of seventy-five miles in six hours and ten minutes. The Tartarus and Vesper steamers manned their yards, the guns on the pier fired a salute, and the people on the shore kept up deafening cheers, as the Queen, seated between Prince Albert and the Prince de Joinville, approached the pier in a barge, for the tide did not favour a landing from the steamer to the pier direct. Some little delay now occurred; for the moveable platform attached to the pier could not be brought down quite to the level of the tide, and there was a gap between it and the barge. The Queen looked at it, and smiling shook her head. Some alterations were made. Either to check the too near approach of some boats, or the protracted cheering, which confused her, the Queen held up her finger—the boats kept their distance and the cheers were hushed. Her Majesty again turned to the landing, and, grasping the hand of Prince Albert, who stood in the boat, and of Captain Sir Samuel Brown, on the platform, she sprung on shore. A procession was formed, and the Queen walked along the pier to her carriage, the princes, hat in hand, walking on either side. The four carriages which conveyed the royal party and suite arrived at the Marine palace at a quarter-past four o'clock.

**PRESENTS TO THE PRINCE OF WALES AND THE QUEEN.**—The King of Shoa, Southern Abyssinia, has presented the Prince of Wales, through Captain Harris, who has lately returned from thence, after concluding a treaty of commerce, with a jet black mule, of the most exquisite symmetry, taken from the stud of his Majesty. The trappings of this beautiful animal, consisting of a saddle cloth, of a peculiar form and exquisite workmanship, upon which is elaborately emblazoned the Ethiopian lion, an extraordinarily shaped Abyssinian saddle, with breast plate, and head stall, *en suite*, are of the most gorgeous and magnificent description. The mule, which is perfectly docile, and of an excellent temper, will be sent to Windsor from the royal mews at Buckingham palace, previously to the return of her Majesty and his Royal Highness Prince Albert from their marine excursion. Captain Harris has also brought over, as presents to the Queen, a crown worn by the former Queen of Shoa, various shields covered with numerous warlike devices, composed of gold and silver, and precious stones; spears, gauntlets; cloaks and robes made of the skins of Ethiopian wild animals; armlets of solid silver; numerous distinctive badges of honour, such as ivory rings, silver falchions, or crooked swords; curious specimens of armour; several baskets made of grass and beads, and somewhat rude in their construction, filled with aromatic herbs, &c. A brilliantly illuminated letter to her Majesty, in the Arabic language, in which the King of Shoa expresses the highest respect and esteem for "the Queen of the greatest nation under the sun," accompanied the presents.

The committee of council on education have engaged, for Mr Hullah's upper singing school, the rooms of the Apollonicon, in St Martin's lane, where galleries are in course of erection for the visitors, and where the classes will be removed in a month.

Lord Aberdeen's absence with her Majesty in France has occasioned the negotiation for the new commercial treaty with Brazil, as likewise the tariff question with Portugal, to be delayed; but on his lordship's return both will be commenced in earnest.

**WESTMINSTER ABBEY.**—The Rev. Dr Turton, the newly-appointed dean of Westminster, has given

directions that the public shall in future have the privilege of passing, after the termination of divine service, from the nave, under the organ, into the spacious and beautiful choir, from which egress will be obtained through the grand or western entrance, which has for many years been closed against the public.

**HEALTH OF SIR ROBERT PEEL.**—The *Dublin Evening Post* gives the following from its London correspondent:—"I have learned, with the deepest pain, that the fatigues and anxieties of office have again impaired the health of the Premier. About three years since there had been symptoms of internal disease, which, fortunately, yielded to judicious treatment and a vigorous constitution. Latterly, however, similar symptoms have reappeared, and it is feared that Sir Robert Peel, ere long, will find it necessary to relieve himself from the cares and turmoils of public life. There is, I am happy to learn, no cause for serious apprehension at present. The Queen, I understand, had expressed a desire that the Premier should accompany the royal party to France; but the right hon. gentleman urged the necessity, on account of delicate health, of some relaxation amongst his family circle, and her Majesty kindly dispensed with his attendance."

**MR J. S. BUCKINGHAM.**—Mr J. S. Buckingham has addressed a letter to the *Times*, in reply to one from Mr J. G. Bennett, and says, "that the *New York Herald* surpasses the worst newspaper ever published in England, in the worst of times, in all that is generally considered degrading to a public journal. Captain Marryat mentions the fact, that before he had been in America six weeks he was attacked by Mr Bennett, and a copy of the paper was sent to Captain Marryat, with these words written on the margin:—'Send twenty dollars, and it shall be stopped.'"

It is now understood that there will be no immediate vacancy for Sheffield, and that both Mr Ward and Mr Parker will retain their seats.—*Hull Rockingham*.

**FATHER MATHEW.**—A correspondent of the *Standard* supplies some particulars of the family of the Rev. Theobald Mathew, whose mission in the metropolis has made him an object of special interest. The genealogist states that the family carry back their pedigree to the Welsh Gwaythvoed, king of Cardigan; through Sir David Mathew, standard-bearer to Edward the Fourth. Admiral Thomas Mathew was descended from the same knight. A lineal descendant of Sir David went from Llandaff to Ireland about the year 1610, and married the widow of Lord Thurles, mother of the great Duke of Ormond—the first of many alliances between the Butler and Mathew families. Eventually, the possessor of the estates became Earl of Llandaff; but at the death of the last earl the title expired, and the property went to his sister, Lady Elisha Mathew; who, dying in 1842, left them to the Viscount de Chabot, a French nobleman with extensive connexions in Ireland, brother-in-law to the Duke of Leinster, but not at all related to the Mathew family. The executors to Lady Elisha's will were the Duke and her relative Father Mathew; but Mr Mathew refused to act. Nor does he interfere in the litigation at law of which the will is still the subject.

**ARTHUR O'NEILL.**—As much ignorance prevails as to the character and worth of this, the most recent victim of our "impartial laws," whose offence was of too atrocious a character, in the eyes of government, to be brought under the cognisance of a common jury, we insert, with great pleasure, the following short particulars of his useful and meritorious exertions in the cause of justice and humanity, furnished us by a correspondent:—

The readers of the *Nonconformist* may not generally know the character of the man it has pleased the paternal government to consign to a jail. His usefulness, amongst the working classes especially, has been very extensive; and not only has he explained to, and sought to obtain for, them their civil and political rights as men, but has sought also to imbue their minds with the ennobling principles of Christianity. In Birmingham he has been instrumental in establishing eight or nine distinct congregations, known under the general name of the Christian chartist churches. All are welcome to join these societies who hold the great doctrine of the atonement, and strive to conform their lives to the precepts and commandments of Christ. He also, with the aid of members of these congregations, succeeded in opening various Sunday and other schools, of all which, up to the time of his arrest, he was the active and devoted superintendent. A society for mutual improvement in general knowledge, consisting chiefly of young men employed in factories, has been formed; who, but for his influence and exertions, might have continued to seek their highest pleasures in their accustomed haunts, beershops, skittle-grounds, and other such places. To this portion of society, his political principles and standing gave him ready access, and from him they would listen to the precepts and teachings of Christianity, whilst a merely recognised expounder of its truths would have been disregarded. In connexion with his congregations, sick clubs and other societies, for mutual assistance, have been formed.

As an evidence of the catholicity of spirit manifested by Mr O'Neill and those associated with him in church-fellowship, it may be stated, that many members of other Christian churches, of various denominations, have joined them, still adhering to their own peculiar opinions and practices. During the outbreak of last autumn, he used all his influence with the oppressed and exasperated operatives against violent proceedings. In connexion with the sailors' strike, the masters came forward and publicly thanked and commended him for his conduct. Arthur O'Neill is a young man; we believe, only twenty-four. A long and honourably useful life may be anticipated for him; for which, as in many other cases, imprisonment will, doubtless, but tend the more to prepare and qualify him."

#### PROVINCIAL.

**REFUGEE SLAVES IN UPPER CANADA.**—A meeting was held on Friday evening, in the large room of the Guildhall, to hear an address from the Rev. H. Wilson, president of the British institute, respecting the state of the fugitive slaves in Upper Canada. There was a full attendance; and on the platform we observed the Rev. D. Wassell; B. Marriott, J. C. Spender, D. Jenkins, H. F. Cotterell, J. H. Cotterell, Cyrus Clarke (of Street), Esqrs; Messrs Cox, Edward Saunders, John Rutter, &c. The chair was taken by the worshipful the Mayor. Prayer having been offered by the Rev. D. Wassell, the Mayor introduced to the meeting the Rev. Hiram Wilson, who said he stood there to plead for that interesting portion of the human race who had escaped from American slavery and found a refuge in Upper Canada. There were three millions held as slaves in the United States of America, which number increases at the rate of 60,000 annually, though large numbers find a premature grave. About 1,500 escape annually to the north; of these 1,000 take refuge in Upper Canada, and the other 500 find protection in the free states. Efforts were frequently made to get the slaves back again after they had crossed the Canada line. The lecturer here mentioned the cases of Nelson Hackett and another, who had been re-taken by their masters, and declared that he thought it was a mercy to put a slave to death on British soil rather than re-deliver him to bondage. The Mayor introduced to the meeting a coloured man, John Williams, who was one of the crew who captured the Creole. He had been twenty-eight years in slavery; and it was only two years and six months since he became a free man. A resolution, expressive of the sympathy of the meeting in the object for which they were assembled, was then moved by B. Marriott, Esq., and seconded by the Rev. D. Wassell. A vote of thanks to the Mayor was also carried, on the motion of J. C. Spender, Esq., seconded by Mr Fuller, an American. After some concluding observations from his Worship, the meeting dispersed. A collection was made at the doors.—*Bath Gazette*.

**FREE TRADE ASSOCIATION.**—Following in the wake of the great Anti-corn-law League, which is no less than an association formed for the attainment of general free trade, although its efforts have been mainly directed to the destruction of one single monopoly—corn, the landed proprietors, merchants, and tradesmen, connected with Plymouth, Stonehouse, and Devonport, have united themselves into an association, not for the attainment of free trade in any one particular branch of commerce, but for the total and uncompromising destruction of every species of commercial monopoly, cloaked under the term protection.

**CHARTIST CONFERENCE.**—A convention of his friends, called by Mr O'Connor, sat from Tuesday to Saturday last week, under the term, "National Chartist convention." From twenty to thirty delegates were present.

**THE TURN-OUT SAILORS OF LIVERPOOL.**—This body of men, to the number of about 1000, assembled at the Queen's Theatre, on Friday evening, to discuss their grievances. Their demeanour was orderly and becoming; indeed, the propriety of their general deportment throughout the present struggle against their oppressors has obtained for them the commiseration of men of all parties, including some of the most influential merchants, shipowners, and masters of vessels belonging to the port. The Mayor also has warmly espoused their cause, and has cheerfully promised to render them every assistance both in his private and official capacity. The same may be said of the authorities generally, as well as of all who have been foremost for years past in evincing a love of impartial justice and a hatred of fraudulent practices. It appears that these unfortunate men endure the greatest hardships, and are subject to the grossest imposition, and that a regular system of extortion is going on between the shipping masters, and some subordinate and irresponsible parties who pretend to procure seamen for vessels, and exacted from 5s. to 10s. from the sailors. These views were embodied in a memorial to the Mayor, and concluded by calling for a suppression of the practice of this clique, and by praying for the establishment of a legalized shipping office. The Mayor, in reply, stated that the memorial had been received by the council with a strong feeling in favour of the petitioners; that the founding of a "sailor's home" would shortly be brought before the public, and that he should render every assistance in his power. This reply was received with loud cheers, followed by "one cheer more for the Mayor," who is brother to the Right Hon. W. E. Gladstone. Various speeches were made and resolutions passed, for the advantage and better protection of the sailors of the port, and a committee appointed to carry the latter into effect.

#### STATE OF SOUTH WALES.

We have received, says the *Welshman*, a communication from "Rebecca," of which the following is a copy. We shall abstain from all comment on this singular production of that rustic queen's pen, and—merely observing that the original bears about it, in abundance, internal evidence of its authenticity—we leave it in our readers' hands:—

"Mr Welshman, sure you will be surprised at seeing my signature to this letter—I am not ashamed of my name, sir; I glory in it. The world does me injustice, and even my own countrymen despitefully entreat me; but my trust is in the goodness of Rebecca's cause, and in the might of the Lord of hosts. I am strong—in courage—in determination—and in numbers. Rebecca will obtain her rights. Re-

becca's rights once obtained, we shall be as quiet as mice; there will then be no further strife between the slaves (slaves no longer) and the slave drivers. It is in vain to employ special constables; the rural police will be of no use, and as to the soldiers, I should think, sir, that English gentlemen and brave dragoons might surely be more suitably employed, than by being turned into pike and toll-men—they are, however, of no use in the world, and to their long swords, saddles, bridles, Rebecca sings, whack fol de riddle lol. Rebecca bids defiance to all of them; we don't care a straw for all the soldiers, rural police, and special constables, for Rebecca can bring into the field a better force and a much more numerous one. Rebecca is more than one hundred thousand strong. The people, the masses to a man, throughout the counties of Carmarthen, Cardigan, and Pembroke, are with me. Oh yes, they are all my children—when I meet the lime-men on the road covered with sweat and dust, I know these are Rebeccaites—when I see the coalmen coming to town clothed in rags, hard-worked and hard-fed, I know these are mine, these are Rebecca's children—when I see farmers' wives carrying loaded baskets to market, bending under the weight, I know well that these are my daughters. If I turn into a farmer's house, and see them eating barley bread and drinking whey, surely, says I, these are members of my family—these are the oppressed sons and daughters of Rebecca. My children are simple, without information or politics. They shall not always be thus. If God spare the life of Rebecca, she will work out their redemption; and if she does, Miss Cromwell and the brave mountaineers can cut their way through every obstacle. We must be free. I say it; I who command, I the Rebecca and regenerator. Ffarwelwch, ffarwelwch. Mr Welshman, they say you are a Saxon born; be sure you are true, and believe not the bright and glorious reputation of the great—the governing—the brave and wise Britons. The government commission sent down to listen to, and redress, our grievances is English—Rebecca and her children rejoice. For we know that England will do more for oppressed Welshmen than Wales itself, with its jobbers and degenerate gentry, would ever have done. But it was Rebecca who gave the word of command. It was she who brought down the envoy from the seat of the imperial legislature. Once more sir, ffarwelwch—Rebecca's heart bleeds for her countrymen—she hath compassion on her countrymen—contempt for cowardice—hatred for oppression—and love for all honest independence. By these presents let all men know

REBECCA."

A meeting was held last week near Carmarthen, "to assess the poor rate, or the improvisor's and vicarial tithes of the parish of Abernaut." It appeared from statements made, that, by a late commutation, the tithes of the parish had been increased in some cases as much as 100 per cent., or even more in some instances. To put the matter beyond cavil, the Welshman gives the following particulars:—"The farms belonging to Captain Evans, of Pantykendy, were formerly charged £20 19s. 6d., they are now commuted at £46 12s. 11d.!! The farm of Postyshe was £10; it is now commuted at £15 7s. 6d. Postyucha was £9 10s.; it is now £13 13s. Ffynonfelen was £2; it is now £3 7s. 11d. Nantypair was £3 10s.; it is now £6 18s. 4d. Rhydgarregdu was £7; it is now £9 15s. Pwlldefarch was £5; it is now £11 2s. 1d. Tryhos was £1 10s.; it is now £3 17s. 11d. Clynderedd was £4 10s.; it is now £6 16s. 8d. Talogmill was 19s.; it is now £1 10s. ! and almost every farm in the parish is served in the same way." At this meeting the vicar agreed to take £45; and the chairman, Captain Evans, undertook to obtain the assent of the improvisor's to a reduction in their share. Thanks were unanimously voted to the vicar and the chairman.

Rebecca's people made a very daring attack on Pontardulais gate on Wednesday night. In a field near the gate were concealed eight policemen, under Captain Napier; with whom were three magistrates. Towards midnight, a strong body of rioters, including about a hundred horsemen, with blackened faces and bonnets and night-gowns on, attacked a blacksmith's shop, and then the gate, which they destroyed. When they had finished the destruction of the gate, the police advanced; the object being to secure the ringleaders *flagrante delicto*; but instead of desisting, the rioters fired a volley at them. The police were ordered to draw their pistols and fire; which they did twice, wounding several of Rebecca's gang, and shooting the horse of the leader. A regular battle took place for a short time; and the police succeeded in capturing six prisoners, three of whom were wounded, two severely. The rioters attempted a rescue, but were repulsed; and, some soldiers coming up, they fled.

The *Swansea Journal* states, in addition to the above, that the leader of the Rebeccaites had been taken; that he is a respectable farmer's son, residing in the village of Llanon; and that his name is Hughes. One of the captured rioters, named Jones, had received some shot and slugs in his back, and three sword-cuts in his head, and is in a very precarious state. The guard of the Llanelli mail coach, on his way to Swansea, perceived two stacks of corn, the property of Wm Chambers, Esq., on fire, and nearly destroyed. Mr Chambers had interfered at Pontardulais, and the stacks were supposed to have been fired by an incendiary.

As proofs of the gross mismanagement of the turnpike trusts, the original cause of Rebecca's movements, we may state the fact that, at a late meeting of the Kidwelly trust, it was resolved to abolish thirteen out of the fifteen side bars under their control; and that in the case of another trust, of the whole debt of £516, only £14 18s. was spent in

labour and materials. Thus the farmers are annoyed in their travels, and robbed of tolls for which they have not the least benefit in return.

A letter in the *Chronicle*, signed "A Welshman," in reply to the charges of the *Times* correspondent, that the dissenting ministers in that country had fomented the disturbances by "advising the people, in their sermons, to their outrageous proceedings," says—

"His authority for such an imputation against the character of a large and loyal body of men was, according to his own acknowledgment, a conversation which he held with a servant girl at some farm house, who, however, when questioned, utterly denied her having said more than that she had heard the Rebecca riots spoken of once by some people who had been attending a dissenting chapel. How does this gentleman attempt to sustain the impeachment? First, by giving an extract from a Welsh periodical in circulation among dissenters, which I have no doubt is either mutilated or mistranslated, as I find the editor of that work advertizing, in another number, to the Rebecca riots in these terms:—'It is enough to make every Christian blush, to think how deeply the county of Carmarthen has sunk its reputation by these unlawful depredations. It is the duty of every Christian and patriot to stand aloof from, and reckon amongst their chief enemies, those who will talk of any weapon except the tongue and the quill, towards redressing our wrongs and lightening our burdens.' And secondly, by a long calculation, to prove that the dissenting chapels in Wales cost, on an average, about £100 for their annual support. To adduce this as a proof that the dissenting ministers are in the habit of preaching sedition to their people is, perhaps, as singular a *non sequitur* as has lately been attempted. I have just returned from the principality, after a sojourn of five weeks in the disturbed districts. I have mingled freely and confidentially with dissenters of all classes. I have frequented their chapels, conversed with their ministers, and heard their sermons; and I am prepared to say that it is principally through their influence that the disorders to which the people have been recently goaded by notorious and intolerable wrongs have not been carried to a far greater extent."

Such is the unsettled and disturbed state of the country, that the insurance offices refuse to grant policies on farming stock. Bands of people, in threes and fives, are prowling about demanding charity at the gentlemen's houses in the country, and endeavouring to exact it by threats of vengeance from "Becca" if not given. The other day a wealthy farmer at Llanon, who acted as a kind of banker for the district, had his house broken open, and £600. in money taken away by a number of men with blackened faces, and who passed as Rebeccaites. Thus the impunity with which the Rebeccaites have hitherto proceeded is encouraging bands of marauders to prowl the country for the purpose of theft, and unless this be quickly put a stop to, it will lead to a very alarming state of society.

At a meeting of about sixty farmers of Llanerflog, in Carmarthenshire, on Wednesday, a list of grievances was agreed to as the basis of a petition. Many of the items are to the same purport as usual, complaining of tolls, poor rates, and so forth; others were as follows:—

"Church and State. First, they ought to be separated. Second, that the law should defend religion *just the same as in Madagascar and Otaheite*.

"The corn law ought to be repealed for a year or two, to try how it can be done without.

"Every parish to choose its own minister, as in Germany.

"The archbishops and bishops have better work to do than to be in parliament.

"The law ought to be amended in many other particulars.

"Income tax. It is great foolishness to raise a tax with this name to it.

"The Dog Tax. The meeting thinks Sir Robert Peel will take off this tax if he is asked to do so.

"Soldiers are serviceable where they are wanted, but they are not wanted here."

Other meetings continue to take place. On Thursday a meeting of the Swansea trust took place, at which the removal of several gates was recommended. A meeting was also held at Wolfcastle near Haverfordwest, in order to hear the measures that are proposed by the farmers concerning the tolls of the Prendergast and other gates of the Fishguard Turnpike trust; and also to consider what steps should be taken to prevent riots and revolution in this Christian country.

About 500 persons were present, and among them many of the landed proprietors of the neighbourhood. A committee was appointed, with Mr Xavier Peel (a relation of the Premier) at their head, for the purpose of laying the existing toll grievances before the trustees, at their next meeting.

At the meeting of the trustees of the Three Comotts trust on Wednesday last, a petition was presented by the farmers of three parishes to the trustees, praying that a certain toll-gate might not be re-erected, and expressing their determination that it should not.

**PROPOSED RAILWAY TO RYE AND HASTINGS.**—A project is now in contemplation for uniting Rye, Tenterden, and Hastings with the metropolis, by means of a branch line from the Dover railway at Headcorn. A meeting, in pursuance of the proposed undertaking, was held at the Town hall, Rye, on Wednesday, the mayor presiding, supported by Mr Curteis, M.P., Major Curteis, and several of the principal inhabitants, when resolutions were passed for opening a subscription list immediately. The proceedings of the day were terminated by a public dinner amongst the inhabitants.

**NEW BRITISH AND FOREIGN SCHOOL, BRADFORD.**—A school capable of educating 400 children has just been completed in Bradford. It has been built at an expense of £1,400 or £1,500, on a piece of ground

lying between Earl street and Stirling street, Manchester road. It is an elegant building outside, and exceedingly commodious within. The boys' school is large enough for 250, at the rate of six feet per child, and the girls' for 150; the two rooms, being separated by large folding doors, can be easily thrown into one when necessary. The school is called "The Borough West school;" it will be conducted on the principles of the British and Foreign School society. The baptists and Wesleyans are also contemplating the erection of schools.—*Bradford Observer*.

**DISTRESS IN WIGAN.**—It is a melancholy fact that, during the last six months, this town has suffered much through the depression in trade, which will be easily shown from the following state of its rate-payers:—Out of about 3,000 ratepayers we are sorry to say that no more than 750 have been enabled to pay them, only a very small number more than the number of the ten pound householders.—*Bolton Free Press*.

**EARLIER CLOSING OF SHOPS.**—In accordance with a new arrangement, we understand the chemists and druggists in this town have commenced closing their shops this week at eight o'clock.—*Sheffield Independent*.

**HOLIDAY ON FRIDAY AFTERNOON.**—We are glad to find that the clerks, salesmen, and warehousemen of Manchester, encouraged by a considerable number of their employers, are making efforts to procure Friday afternoon as a short period of relaxation from the toils of business. For this purpose a meeting was held at the Atheneum, attended by about 1,000 persons, Mr W. Marsden in the chair. An address to employers on the subject was adopted, and a committee appointed to act on behalf of the meeting; and a vote of thanks passed to those employers who had already, unsolicited, signified their concurrence in the proposed arrangement. We hope this example will be followed in other towns. In Glasgow all the warehouses close at three o'clock on Saturday. When will employers and masters more generally acknowledge the fact, in a practical manner, that, besides a body to provide for, man has an immortal mind to cultivate!

**FATHER MATHEW AT NORWICH.**—Father Mathew administered the pledge in Norwich on Thursday; and in the evening there was a tea festival at St Andrew's hall, at which about two thousand persons were present. Mr J. J. Gurney, the well-known quaker, presided; Mrs Opie was also among the guests; and after some routine business had been disposed of, the first to address the assembly was the Bishop of Norwich. His lordship said that he had been advised not to brave obloquy, but to conciliate his opponents by relinquishing his intention to appear there. Addressing Mr Mathew, and alluding to their difference of creed, he avowed that they met on the common ground of Christianity. He had formerly censured Mr Mathew, even "abused" him, in public; he had, however, thought it fair to appeal to Mr Mathew himself, and that gentleman had convinced him that the hostile reports of his motives were false and malignant. "Sir," said the prelate, "you answered me in a manner which did you credit, and I turned over a new leaf; I abused you no more, and I am now your friend;" and he went on warmly to advocate Father Mathew's mission. In his speech Mr Mathew said that the temperance movement did not originate with him, but with a society founded at Cork by a clergyman of the established church, some presbyterians, and friends. On Friday the "apostle of temperance" resumed his labours in St Andrew's hall. Prior to the commencement of the "business of the day," the rev. gentleman, accompanied by a party of friends, proceeded to Costessy castle, the seat of Lord Stafford, about six miles from the city, where a large party, including several ministers of the church of England, and nearly the whole of his lordship's principal tenantry, had been invited to meet the apostle at a public breakfast. The fineness of the weather, the beauty of the scenery, and the splendour of the entertainment, made it a most interesting relief to the usual business of Father Mathew's meetings. The greatest interest was manifested in the cause throughout the day, and several hundred persons took the pledge. The spacious hall was crowded. Among the speakers were Rev. Mr Nellegan, rector of Carlton, and Mr J. J. Gurney, banker, of Norwich.

**FATHER MATHEW AT BIRMINGHAM.**—On Sunday Father Mathew was in Birmingham, and attended at St Chad's Roman catholic cathedral. The Hon. and Rev. George Spencer, brother of Lord Spencer, came from Oscott and preached on the occasion. The honourable and reverend gentleman delivered an impressive address on the evils of intemperance, and concluded an impressive sermon by requesting the congregation to join in the temperance movement, which had already received the countenance and support of so many distinguished individuals, and rescued millions of their fellow-creatures from the most degrading vice to which human nature could be subject. In the evening, at half-past six o'clock, the Rev. Father Mathew preached in the cathedral to a densely crowded congregation. On Monday morning, pursuant to arrangement, the reverend gentleman was entertained at a public breakfast at Dee's hotel by nearly two hundred ladies and gentlemen, in a party of the most influential and respectable inhabitants of the town. James James, Esq., mayor, presided as chairman, supported by Thomas Beilby, Esq., and T. Clarke, Esq., borough magistrates. At the foot of the centre table Joseph Sturge, Esq., presided. At one of the side tables, George Edmonds, Esq., clerk of the peace, presided. The third table was headed by the Rev. Thomas Morgan, baptist minister. A large number of per-

sons, of note and influence in the town, were present on the occasion. After the breakfast, at which various addresses were delivered, many of the company joined in a great procession, which was waiting for Father Mathew in front of the hotel. A carriage, drawn by four white horses, was drawn up, into which the reverend gentleman, accompanied by the Rev. Mr Spencer, Mr Sturge, Mr Levison, and the Rev. Messrs Swan and Morgan, entered. The street was densely crowded, and thousands were congregated on the line of streets to Smithfield, where the procession halted. On arriving on the ground the crowd was tremendous, and, had it not been for the very excellent conduct of the police, some accident must have occurred. Addresses were presented, and addresses delivered, and the pledge administered; and before the termination of the day's labours, from 1,000 to 1,500 had taken the pledge.

**TOTAL DESTRUCTION OF THE MALDEN POWDER MILLS.**—On Wednesday morning, at the early hour of three o'clock, the inhabitants of the little village of Malden, which is situate between Kingstone and Ewell, were greatly terrified by the report of an explosion, which was so severe in its character as to shake the cottages to their foundations, and entirely demolished the glass in the windows. It was soon discovered that this violent commotion had been caused by the blowing up of two powder mills, which are situate at one extremity of the village. Upon the scene being visited, nothing but a ruinous heap of the mills, of which there were only two, remained; everything contained in them had been utterly destroyed, but, most providentially, no lives were lost. The foreman's life, however, was most miraculously saved, for he had only locked up the mills, and left them in apparent perfect safety, ten minutes before the explosion took place. The accident is supposed to have been the result of friction.

**INCENDIARISM IN BERKSHIRE.**—During the past week two incendiary fires have taken place in the county of Berks, in the immediate neighbourhood of Abingdon. The first was discovered at an early hour in the morning of Tuesday last, in the farm yard of Mr Graham, at Lacy Court farm. A rick, containing upwards of fifty tons of hay, was entirely consumed; and it was with the greatest difficulty, and mainly owing to the indefatigable exertions of the town's people of Abingdon, aided by the engine from the brewery of Mr Belcher, that the flames were confined to the one stack, and prevented from communicating to six others. The other incendiary fire broke out between three and four o'clock on the following (Wednesday) morning, in a field close to Black bushes, belonging to Mr Graham, a large farmer, where three large wheat ricks had been ignited, the whole of which were burnt to the ground. Not the least clue to the perpetrators, in either case, has yet been discovered, although every effort has been made by the local authorities to detect and apprehend the offenders.

**DARING OUTRAGE.**—As a person of the name of Todd was returning from his work at Garmonside pit, on Tuesday se'nnight, between 12 and 1 o'clock, he was beset by six men with faces blackened and white shirts over their clothes, who beat him in a most brutal manner with the handles or shafts of their picks, leaving him nearly dead, and no doubt had he been the person they intended, they would have murdered him, but finding they had mistaken their victim, they desisted just in time to save his life. It was Todd's brother, it seems, that they intended to ill-treat, but being ill he had sent his brother to work in his stead. It is to be hoped the miscreants will be discovered.—*Gateshead Observer*.

**ROBBERY AND ATTEMPTED MURDER AT BRISTOL.**—A man named Maddicks, a cow keeper and milkman, has lately accommodated a poor person, called John Clarke, who has been out of employ, with temporary lodging and support, until he could provide himself with a better situation. On Thursday night, after partaking of their supper as usual, the family retired to rest. Maddicks and his wife and two children occupied one bed; a little girl who was employed to assist in nursing their infant, slept on the chairs by the bedside; and the sister of Mrs Maddicks, who had nursed her in her confinement, in a bed adjoining. Clarke was in an adjoining room. At daylight this morning the wife was awakened by feeling something strike her violently on the head. She looked up and saw Clarke with a poker in his hand. He struck her twice more on the head and once on the arm. The sister then woke up, and called out; upon which the villain rushed upon her, and struck her violently on the head, inflicting a terrible gash. Mrs Maddicks on looking at her husband found him covered with blood and completely insensible. She then jumped out of bed, and seized hold of Clarke, whom she called by name. He broke from her, and made his escape over a wall at the back of the premises, and got clean off. In his haste he dropped one of his shoes, and he left his hat behind him. Upon an examination of the room afterwards, it was found that he had carried off some silver money which had been placed on a shelf near the head of the bedstead. He had also rummaged a box in which money was sometimes kept. On information being given to the police, they proceeded to the cottage, and, finding Maddicks and his wife severely injured, they removed them to the infirmary. Maddicks has four external wounds on the head, one of which has injured the bone. The wife has seven wounds on the head, the most dangerous of which is over the temple. The exertions made to secure the fugitive have not as yet been successful.

**WRECK OF THE PEGASUS.**—The attempt to lift the Pegasus, or to save any part of the machinery, is now abandoned by the divers, and we believe the company mean to make no further efforts for the recovery of their part of the wreck.—*Edinburgh Post*.

### Miscellaneous.

**LORD CARDIGAN AGAIN.**—In military circles, in Dublin, there is much conversation respecting a new affair in which Lord Cardigan has become embroiled with a captain of his regiment. The officer was, it is stated, placed under arrest under very unwarrantable circumstances; and the matter was referred to the chief military authority here. The result was the immediate and unconditional release of the officer, and a communication to Lord Cardigan, the contents of which have not yet been allowed to transpire.—*Chronicle*.

**STATE PAY FOR RELIGION.**—The following Parliamentary return has just been printed, entitled "A Return of the amount applied by Parliament during each year since 1800, in aid of the religious worship of the church of England, of the church of Scotland, of the church of Rome, and of the protestant dissenters in England, Scotland, and Ireland respectively, whether by way of augmentation of the income of the ministers of each religious persuasion, or for the erection and endowment of churches and chapels, or for any other purposes connected with the religious instruction of each such section of the population of the United Kingdom, with a summary of the whole amount applied during the above period in aid of the religious worship of each of the above classes." The abstract of sums paid to the established church shows that the total was £5,207,546, which is divided in the following manner:—Church of England, £2,935,646; church of Scotland, £522,082; church of Ireland, £1,749,818. Church of Rome; the total sum paid to the church of Rome is set forth at £365,607 1s. 2d., comprised in the following two items:—Augmentation of incomes (including Maynooth college), £362,893 8s. 1d.; erection and repairs of chapels, £2,113 13s. 1d. Protestant dissenters; the total sum is £1,019,647 13s. 1d. in England and Ireland. The recapitulation shows the following three sums:—Established church, £5,207,546; church of Rome, £365,607; and protestant dissenters, £1,019,647. The sums were advanced from 1800 to 1842.

**THE WEATHER AND THE CROPS.**—The last few days have been, fortunately, characterised by the finest weather which could be wished for at this season of the year; and with the present week will terminate the main part of the harvest in this and the adjoining counties, including Hereford, which is usually a fortnight in the rear of us, as regards harvesting operations.—*Worcester Herald*. The crops have been beautifully got in, and the grain will consequently be fit for immediate use, but the quantity is not considered to amount to an average. Many persons are using threshing machines in our fields.—*Lincoln Mercury*. The weather, during the past week, has been delightfully fine. The corn in this district is now almost completely housed, and, what is of equal consequence, the crops are excellent, and in some cases above an average. There is every probability of an abundant supply of all descriptions of grain. We have received corresponding favourable accounts from Worksop, Pontefract, Mansfield, and other surrounding districts.—*Doncaster Gazette*. A large portion of grain, both in this neighbourhood, in East Lothian, and in Fife, has been cut during the last eight days; and, except in very high and late situations, harvest is now general, and, if the weather is favourable, will afford constant employment till its conclusion.—*Caledonian Mercury*.

**FIRE AND SMOKE.**—A wet silk handkerchief, tied without folding over the face, is, it is said, a complete security against suffocation from smoke; it permits free breathing, and at the same time excludes the smoke from the lungs.

**FOREIGN WHEAT.**—It is understood that duty will be paid this day on all the foreign wheat now in Great Britain, computed, by that time, to amount to about 800,000 quarters, on which a duty of 14s. per quarter will bring more than half a million to the exchequer.

**TELESCOPES.**—In the course of some discussion at the Cork meeting, on a paper by Dr Green, on a machine for polishing specula, Lord Rosse mentioned the plans adopted for casting and polishing the speculum of his gigantic telescope. The difficulties to be encountered, even in casting a speculum weighing three or four tons, may be conceived from the fact that the metal is more brittle than glass, and is so sensitive of changes of temperature than the mere heat of the hand will cause a mass of it to split into pieces. Dr Green said, that in casting specula of only nine inches diameter he had not been able to obtain more than two perfect ones from several tons of metal. The large speculum of Lord Rosse's telescope is six feet in diameter, and its magnifying power is expected to be many times greater than the celebrated telescope of Sir W. Herschell, erected at Slough. The speculum metal of the latter was mixed with so much alloy of copper, for the purpose of facilitating the casting and polishing, that it tarnished and became perfectly useless.

**TO PRESERVE MEAT IN HOT WEATHER.**—First wipe the meat gently and lightly with a clean cloth, then dust over every part with pure oatmeal. It must be wiped with a cloth gently every two or three days, and fresh oatmeal dusted upon it. The meal imparts a sweet flavour to the meat. It must be all wiped away before the meat is put down either to be boiled or roasted.—*Magazine of Domestic Economy*.

**SAFETY IN A THUNDER STORM.**—As we have recently had so many thunder storms, and as people are often led to inquire the best means of safety during such visitations, we are induced to subjoin a

few precautionary hints:—If out of doors we should avoid trees and elevated objects of every kind; and if the flash is instantly followed by the report, which indicates that the cloud is very near, recumbent position is considered the safest. We should avoid rivers, ponds, and all streams of water, because water is a conductor, and persons on the water in a boat would be the most prominent object, and therefore the most likely to be attracted by the lightning. If we are within doors the middle of a large carpeted floor will be tolerably safe. We should avoid the chimney, for the iron of and about the grate, the soot that often lines it, and the heated and rarified air it contains, are tolerable conductors, and should be avoided. It is never safe to sit near an open window, because a draught of moist air is a good conductor. Hence we should close the windows on such occasions. In bed we are comparatively safe, for the feathers and blankets are bad conductors, and we are, to a certain extent, insulated in such situations.

**CIGARS IN BREMEN.**—A writer in the *New York American* states that one million and a half of cigars are manufactured daily in Bremen, or nearly five hundred millions annually. The population is 50,000, and it is estimated that 30,000 cigars are smoked one day with another, throughout the year! to say nothing of the pipes that are in requisition. Upwards of 3,000 persons find constant employment in the cigar manufactories.

**WHITE KID GLOVES.**—And very expensive and troublesome things them white gloves be too, there is no keepin' 'em clean; for my own part, I don't see why a man can't make his own skin as clean as a kid's, any time; and if a feller can't be let shake hands with a gal except he has a glove on, why aint he made to cover his lips and kiss thro' kid skin too?—*Sam Slick*.

**A COCKNEY AT THE GIANT'S CAUSEWAY.**—The solitude is awful. I can't understand how those chattering guides dare to lift up their voices here, and cry for money. It looks like the beginning of the world, somehow: the sea looks older than in other places, the hills and rocks strange, and formed differently from other rocks and hills—as those vast dubious monsters were formed who possessed the earth before man. The hill-tops are shattered into a thousand cragged fantastical shapes; the water comes swelling into scores of little strange creeks, or goes off with a leap roaring into those mysterious caves yonder, which penetrate who knows how far into our common world? The savage rock sides are painted of a hundred colours. Does the sun ever shine here? When the world was moulded and fashioned out of formless chaos, this must have been the *bit over*—a remnant of chaos! Think of that!—it is a tailor's simile. Well, I am a cockney; I wish I were in Pall Mall!—*Timmarsh's Irish Sketch book*.

**POURING OIL ON TROUBLED WATERS.**—A commission appointed by the Royal Institute of the Pays Bas to make experiments on the alleged power of oil to allay the violence of waves, has demonstrated by actual experiment that oil possesses no such property.

**SEVERE RETORT.**—“ You had better ask for manners than money,” said a finely dressed gentleman to a beggar who asked for alms. “ I asked for what I thought you had the most of,” was the reply of the little mendicant.

**A JUVENILE SOCRATES.**—“ Mother,” said a little fellow the other day, “ is there any harm in breaking eggshells?” “ Certainly not, my dear; but why do you ask?” “ ‘Cause I dropped the basket just now, and see what a mess I'm in with the yolks! ”

**IRISH WIT.**—In Darlington, the following dialogue took place between a farmer and an Irish reaper—the latter considerably under the common stature:—Irishman—Do you want any body for the harvest? Farmer—Yes. Irishman—Will you take me? Farmer—No, ye're too little. Irishman—Arrah, now, and do you cut your corn at the top?—*Tyne Mercury*.

The Statistical society have offered a prize medal for the most accurate report of the number of persons in France who have *not* got the cross of the legion of honour. The result of this *laborious* inquiry is looked forward to with great curiosity.—*Punch*.

Dr W. Herschel has discovered that the mixing of nitrate of silver with hyposulphite of soda, both remarkably bitter substances, produces the sweetest substance known.

The Commissioners of Customs have issued a further report, constituting a kind of reply to the Treasury report on the late Customs frauds. Its gist may be described in very few words: it conveys divers apologies for omissions of duty pointed out by the Treasury commissioners, raises difficulties in the way of compliance with the suggestions of the censors, but promises in effect to adopt the principal amendments recommended.

The Lords Commissioners of the Admiralty have issued orders, that from henceforward the Madeira, West Indian, Mexican, and Mediterranean mails, are to be embarked and landed at Southampton, instead of at Falmouth; by which the steam ships will be allowed to proceed direct to their destination, and the delays that have hitherto occurred will be avoided.—*Times*.

It will be gratifying to those who have not yet had an opportunity of seeing the cartoons, to learn that the drawings which were successful in the competition will continue to be exhibited in the Suffolk Street gallery, to which place they are in course of being removed. The unsuccessful competitors are also, it is said, about to get up an exhibition of their subjects, though it is not yet fully arranged where it will take place.

**CABALISTICS.**—The *Courrier Français* publishes the following remarks:—“The cabalistic number 13, is connected in a singular manner with the life of Louis Philippe, the King of the French. He was born in 1773, he emigrated in 1793. His emigration finished in 1813. He is at present in the 13th year of his reign. In 13 years the Count de Paris will be of age. The King has 13 palaces—the Tuilleries, the Louvre, the Palais Royal, the Elysée Bourbon, Neuilly, St Cloud, Meudon, Versailles, Compiègne, Fontainebleau, Eu, Pau, and Rainy. The civil list amounts to 13,000,000f. On the 13th of July, the Duke of Orleans died. The King has 13 children and grandchildren. His life has been 13 times in danger since 1830. In fine, the King has seen 13 governments established in France, including his own.”

**WAR.**—Hear, ye nations, ye rulers and ruled, ye individuals of the human race, one and all, who sanction war. Whenever you declare war, you utter a deliberate falsehood in the face of the whole universe, by denominating it your last resort. Whenever you march to the scene of action you go to the work of murder. Whenever you fire a gun, you let fly the lead of the murderer. Whenever you smite with the sword, you deal the blow of the murderer. Whenever you make use, in any manner, of the implements of destruction, you wield the weapons of the murderer. Disguise the subject as you may; call your deeds by what name soever you please; flourish your trumpets, and wave your banners, and glitter your lace as you may; still the blood of murder stains your hands; and the guilt of murder pollutes your souls, and there indelibly will they remain, though the trump of fame should blazon your deeds to the boundaries of the universe, and the archives of history transmit your names from generation to generation, till time shall be no more.—*American Prize Essay.*

**ADULTERATION OF MALT LIQUORS.**—Professor Brände says, as regards ale, porter, and small beer, that they are harmless enough, as far as alcohol goes, and indeed in London small beer is often as free from alcohol as if it had been purposely compounded for the use of the teetotaler's society. Whence then the inebriating or rather the stupefying effects of so-called malt liquors? Mr Brände believes these are almost entirely referable to adulteration. The public-houses and beer-shops are the head quarters of these nefarious deteriorations. Green vitriol is used to make the beer frothy, treacle to sweeten it, coccus indicus to intoxicate, pepper to sharpen it, grains of paradise to warm it, and salt to prevent its quenching thirst. One of the commonest and at the same time the most pernicious narcotic additions is tobacco, which being licensed for sale at the publican's, is not, like other articles, tangible by the officers. This is not an exaggerated account of the composition of the trash which, under various seductive names, is pumped up from these underground laboratories, and retailed at the bar and tap; and this it is which the labourer, because it is stimulating and stupefying, considers as strengthening and comforting.—*Medical Times.*

**VENTILATION.**—Did people put proper value on ventilation of apartments, as regards health, it would be more attended to than it is, of which the following fact is a proof:—Some years back no less a number than 2944 infants, out of 7650, died in the Dublin Lying-in hospital, in the space of four years, within a fortnight after their birth. It was discovered that this circumstance arose from the want of a sufficient quantity of good air. The hospital, therefore, was completely ventilated, and the proportion of deaths was reduced to 279; so that, out of the 2944 who had perished in the four preceding years, no less a number than 2665 had perished (if not solely, nearly so), from the foulness of the air. Bedroom windows (others, of course), should be left open the greater part of the day, in all seasons of the year; no bed should be made for at least three hours after it has been occupied; and, previously to its being made, all the clothes belonging to it should be exposed separately to the air.

**SPEAKING MACHINE!**—A Hamburg letter gives an account of an invention which is attracting great attention there—the “sprachmaschine,” or speaking machine of M. Faber, a native of Freiburg, who has, he states, overcome the difficulty which so many have experienced in their attempts to construct an instrument which should imitate the tone of the human voice. It consists of a caoutchouc imitation of the larynx, tongue, and nostrils, a pair of bellows worked by a pedal, and a set of keys by which the springs are brought into action. The weather affects the tension of the Indian rubber, and though M. Faber can raise the voice or depress it, and lay stress upon a particular word or syllable, still, he says, there is room for improvement, and this is even more evident when the instrument is made to sing.

**NOVEL EXPERIMENT.**—Mr Henry Pownall, in a letter to the *Times*, relates the following successful experiment:—

In July, 1842, Mr A. Palmer put one grain of wheat in a common garden pot. In August the same was divided into four plants, which in three weeks were again divided into twelve plants. In September these twelve plants were divided into thirty-two, which in November were divided into fifty plants, and then placed in open ground. In July, 1843, twelve of the plants failed, but the remainder thirty-eight were healthy. On the 19th of August they were cut down, and counted 1,972 stems, with an average of fifty grains to a stem, giving an increase of 98,600!

Now, sir, if this be a practicable measure of planting wheat, it follows that most of the grain now used for seed may be saved, and will infinitely more than cover the extra expense of sowing, as the wheat plants can be raised by the labourer in his garden, his wife and children being employed in dividing and transplanting them.

## Literature.

**Hydropathy.** The Theory, Principles, and Practice of the Water Cure, shown to be in Accordance with Medical Science and the teachings of Common Sense; Illustrated with many Important Cases. By EDWARD JOHNSON, M.D., Author of “Life, Health, and Disease.” With Nine Engravings. Second Thousand. London: Simpkin and Marshall.

THE present is an age of change, if not of improvement. In all departments of thought and action, mind is alive and stirring, and revolutions are silently or noisily proceeding. This world bids fair to be quite another scene to what it was, not more than fifty years since. Railroads and penny postage, steam-boats and teetotalism, “singing for the million,” schemes of national education, the breaking up of religious establishments, the movements for political equality and for free trade, peace associations and anti-slavery efforts—all are doing their part towards recasting society, purging it of its grosser humours, giving play to its latent powers, casting off the bandages which have crippled its limbs, knitting its joints more closely, and widening the range of its capabilities and its enjoyments. It was only natural to expect that medical science and the treatment of disease should be subjected to thorough and searching investigation, and that the application to it of stern philosophy should turn up a vast amount of *dicta* and *agenda*, which common sense can only label as “doctor's stuff.” We have ever been sceptical of the correctness of that definition which makes man “a physic-taking animal.” We could not believe that we were sent hither to swallow an enormous pharmacopeia. Whatever we may think of hydrotherapy, we hope it is destined to rid the world of pills, powders, and draughts, to which we have an obstinate antipathy. It may be, that the true way to promote health is to take poison; but if it be, it is not a way that we take pleasure in. Our tastes, at all events, protest against it as a preposterous absurdity, and every sane man's stomach will say “thank-ye” to the man who proves it to be such. Amongst “the ills which flesh is heir to,” surely it is not the least to be condemned to swallow, upon faith, any compound of nauseous drugs which ignorance or knowledge, one knows not which, may think fit to prescribe.

Let us not be mistaken. We are far from underrating medical skill—far from wishing to depreciate the medical profession. We abhor quackery, assume whatever shape it may. We have no idea that there exists a royal road to pathological knowledge—no desire whatever to see “every man his own doctor.” Hydrotherapy does not pretend to compass this. It proposes a new and simple remedy, but a remedy, the application of which requires the same kind and amount of knowledge as that which the present system shows to be necessary. We quote from Dr Edward Johnson—

“And here it must be *distinctly and permanently remembered*, first, that the hydrotherapist does not pretend that his remedy is applicable to all diseases, nor to all states of the *same* disease. A thorough knowledge of the nature of the several diseases, therefore, to which the human body is liable—to know how to distinguish one from another—to know when the same disease is produced by this cause or by that—which is the same thing as to know when the *same* disease is *curable* and when it is *not curable*—to know in what particular *stage* the disease is when the patient applies for advice—to know whether the *symptoms* of which he complains are produced by *disorganisation* of parts, or whether they are merely *functional*, and only depending on morbid sensibility of the nervous centres—all this, and much more, is clearly a necessary part of the hydrotherapist's education. For, if he do not possess this knowledge, he will not only do much mischief, but will continually be receiving patients, and vainly submitting them to a long, tedious, and expensive process, when he ought to have known at first that his case was *not one* which could be benefited by the hydrotherapeutic treatment.”—pp. 176, 177.

The volume now before us is divided into four parts. The first part contains a statement of cases, most of which came under the author's personal observation at Græfenberg, whither he went to determine whether the reports in circulation, concerning the great success of the treatment, were founded on fact, and to ascertain the effects of that treatment, not only on the patients of Priessnitz, but on his own person, and on the persons of three other gentlemen, his patients, who accompanied him for that purpose. Amongst the cures effected and described, we find cases of paralysis, sciatica, constipation, dyspepsia, gout, rheumatism, psoriasis, fistula, lung disease, deafness, hip disease, scarlet fever, contracted joints, hernia, hamaturia, cerebro-spinal disease, suppressed measles, ague, and hypochondriasis.

The second part displays the *rationale* of this means of cure, and proves hydrotherapy to be supported by Liebig's theory of life. That theory, simple, beautiful, and philosophical, we have not room enough to describe, and can but barely indicate. In animal life it appears that temperature and waste, which depend on respiration, together with nutrition, are, when properly performed, all that are necessary to health and strength, and the re-

sistance of disease—and every disease consists in some error either in the processes of nutrition or in those of waste.

“The living processes, therefore, are a series of transformations—transformations of food into blood, of blood into solid organism—and of the solid organism into the materials of the breath, and other excrements. And the health and vigour of the body will always be in proportion to the energy with which these transformations are accomplished. In youth, these transformations go on with great rapidity—in consequence of which the temperature is somewhat higher. The temperature of a man is 99.5°—of a child 102.2°. In consequence of this, too, there is in youth a higher degree of animal spirits, and a more abundant share of vital vigour. But, in youth, the vital force is *stronger* than the chemical force of the inspired oxygen. The vegetative or nutritive life—those processes by which the nutritive particles of the blood are fixed in the organism, and the vital affinity which *holds them so fixed*, are more active than those processes by which the worn out elements of the body are carried off. The processes by which the food is gradually transformed into the solid organism, are more rapid than those processes by which the solid organism is transformed into carbonic acid and water, and thrown out of the system. In a word, the increase or reproduction is more rapid than the waste—and increase of size or growth is the consequence. In the life of old age exactly the reverse occurs, and there is a gradual wasting and hardening of the several structures of the body. In adult life the two processes are *equal*, and there is neither increase nor waste.”—pp. 118, 119.

Again—

“Now then it is clear—that, in order to maintain a constant supply of animal heat, and to keep the transformation of tissues (on which the health and strength of both body and mind, as well as the supply of animal heat, so entirely depend) in rapid activity—three elements are required, oxygen, hydrogen, and carbon. The oxygen we get chiefly from the atmospheric air—the carbon and hydrogen are supplied by the food. Hence it is plain, since animal heat, and the necessary transformation of tissues, can only be maintained by the combination of oxygen with carbon and hydrogen, that the quantity of food required (from which alone the supply of carbon and hydrogen can be obtained), must be in a *direct proportion* to the quantity of oxygen taken into the system.”—pp. 125.

“This great demand for carbon and hydrogen, but especially carbon, in order to keep up the supply of heat, and to give the necessary activity to all the living actions, accounts for the great appetites of the inhabitants of cold and mountainous regions, for the vast quantities of fat meat, alcohol, and even train oil, in which they can indulge with impunity. For these are all matters exceedingly rich in carbon. Even when we consume equal weights of food in cold as in warm countries, infinite wisdom has so arranged, that the articles of food in different climates are most *unequal* in the quantity of carbon which they contain. The fruits on which the natives of the south prefer to feed do not, in the fresh state, contain more than 12 per cent. of carbon, while the bacon and train oil used by the inhabitants of the arctic regions contain from 66 to 80 per cent. of carbon.”

“Thus, then, it clearly happens that the more the body is *cooled*—the more heat that is abstracted from it—the more rapid becomes the *generation* of heat—the more keen the appetite—the more vigorous the digestive powers—the more rapid the transformation of tissues—and the more *energetic and exalted* the whole of the living actions, both of the body and mind.

“And now, if the reader have understood the foregoing reasoning, he will begin clearly to perceive in what manner the Græfenberg method of treatment acts upon the human body. He will perceive that, by repeatedly cooling the whole, or *various parts* of the body, according to the *nature and seat* of the disease, the energy of the living actions, inherent in the system itself, by which alone all diseases must be cured, are continually *exalted*—healthy transformations are substituted for unhealthy transformations—and the body is thus *placed under the most favourable circumstances for resisting (or throwing off) disease.* And thus, it will be perceived that the hydrotherapist proceeds strictly upon that golden principle laid down by all medical writers (but *observed*, in practice, by none), viz., ‘that the cure of all diseases must be effected by the *powers of the living system*; and that remedies are merely to be employed with the view of placing the body under the *most favourable circumstances for resisting disease.*’”—pp. 135—137.

The third part of the work proves hydrotherapy to be in perfect unison with Dr Billing's theory of disease. According to that theory, all diseases have exhausted nervous influence for their cause, from which it follows that all diseases must consist essentially in weakened, enlarged, and congested capillaries, since the relaxation of the capillaries must be the first effect which is produced by exhausting that influence which alone preserves to them their normal size and diameter. Such being the one proximate cause, or essential nature of all disease, the principle of cure, argues Dr Johnson, is one also. There is (properly) but one disease and one cure. The proximate cause is relaxation and enlargement of the capillaries—the indication of cure therefore is to constrict the capillaries—to cause them to contract and resume their healthy dimensions.

“The mode of operation of the hydrotherapeutic treatment may be illustrated by what is done in *dropsey* of the belly. The surgeon first *taps the belly*, and draws off the water. Then he applies around it a bandage, in order to support its loose and flaccid sides, and assist it in *recovering its natural dimensions*. This is precisely what the hydrotherapeutic treatment does in ordinary diseases—*inflammation, fevers, the neuroses, &c., &c.*—its *taps the capillaries* (by sweating) and then *supports and constricts their sides*.”—pp. 252.

The fourth part of the volume shows hydrotherapy to be consistent with the teachings of common sense.

The work is an interesting one, and will, we doubt not, obtain a wide circulation. It takes the

hydrotherapeutic treatment of diseases out of the region of empiricism, and attempts to base it upon the solid rock of science. The attempt, so far as we are capable of forming a judgment of the matter, is successful. The style in which the work is written is not to our taste. It betrays hurry. It abounds in repetitions. It is loose, sometimes incorrect, often confused. It deserves to be recast with the most patient care. We thank Dr Edward Johnson, however, for the gratification we have derived from the perusal of his volume—and in return for the obligation he has conferred upon us, we beg his acceptance of one word of counsel. In future editions, we cannot but think that he may most appropriately pay his readers the compliment of supposing, that their understandings are sufficiently mature to render unnecessary the practice of putting every tenth word into italics, in order to guide them to a due appreciation of his meaning. Our extracts will show the extent to which this unseemly habit has been carried. Every page is piebald—and the repetition of emphatic words, like that of miracles, destroys the effect it is reported to as a means to produce. It may be very well in ladies' love-letters, where every expression needs to be intensified—but in a volume pretending to a scientific character, it is absurdly misplaced.

*The Illuminated Magazine.* Nos 3, 4, and 5. Edited by DOUGLAS JERROLD. London: Crane Court, Fleet street.

WE are sorry we have been obliged to delay a notice of this well planned and well sustained publication, but we less regret the omission, as the work possesses so many both internal and external attractions, and is so well fitted to recommend itself, that any commendation of ours is well nigh superfluous. One of the most interesting and pleasing phenomena of modern literature is the appearance of class of writers, who have united with signal success, the sparkling wit, caustic humour, and cultivated talent of the literary character, with the open-hearted benevolence of the philanthropist, and the sound principles of the patriot—who employ the torch of genius in illuminating and exposing to public view those hidden and poisonous springs from which flow many of the social, political, and moral evils that abound in the present day. Their hearts are as sound as their minds are healthy; and while they fascinate by the brilliancy of their wit, or charm by the freshness of their descriptions, both the one and the other are employed merely as the vehicle to convey a valuable truth, or the polished barb to strike at rampant and prevailing vice. We believe that the efforts of this class of writers have been successful in exposing, aye, and in reforming, to a considerable extent, many of the prevalent and pernicious follies and vices of the day. To make a habit or a vice ridiculous is unhappily, for the most part, a more effectual means of destroying it than in proving it to be wrong, or even injurious. Such men as Dickens, and Douglas Jerrold, who are fair types of the class, have the satisfaction of feeling that their writings do more than please the imagination, tickle the fancy, or afford amusement for the passing hour; and that while these effects are being produced, prejudices are loosened, truth instilled, or kindly feeling engendered, in so imperceptible a manner as to leave the mind almost unconscious of any change. We honour these gifted authors for their powers of mind—we honour them still more for their sincerity of heart. Their writings bear the imprint of reality and freshness; qualities, the worth of which every successive day seems to enhance. May they long continue to stir up the stagnant waters of society by their brilliant wit, their truthful portraiture, and well seasoned and impartial exposure of its vices and follies. In attempting to point out the characteristics of this class of writers, we have described, what appear to be, to ourselves at least, the chief merits of the *Illuminated Magazine*. Were its contents of but little worth, such are the attractions with which it is lavishly embellished, that there is little doubt it would succeed, at least for a time. But this is far from being the case; and the attractive manner in which truth is presented in its varied forms to the attention of the reader, has done more than anything else to reconcile us to the pictorial mode of exhibiting it. Under this disguise, tricked out in these ornaments, it will obtain for itself a footing, where, clothed in its native garb, it would in vain have sought admittance. The illustrations are numerous and clever, occurring in almost every second page. Each number contains sixty pages of large octavo size, abounding in fresh and sparkling dissertations, pleasing tales, and descriptions of foreign and domestic habits and scenery, all imbued with an excellent tone and spirit. When we add that the whole is published at one shilling per month, we are justified in saying that this is one of the best and cheapest of our monthly periodicals. As a specimen of the freshness and energy of the style, combined with excellent moral feeling, we transcribe the following forcible description, from an able article by the editor, on "The Folly of the Sword":—

" May we ask the reader to behold with us a melancholy show—a saddening, miserable spectacle? We will not take him to a prison, a workhouse, a bedlam, where human nature expiates its guiltiness, its lack of worldly goods, its most desolate perplexity; but will take him to a wretchedness, first contrived by wrong, and perpetuated by folly. We will show him the embryo mischiefs that, in due season, shall be born in the completeness of its terror, and shall be christened with a sounding name, Folly and Wickedness standing sponsors.

" We are in St James's park. The royal standard of England burns in the summer-air—the Queen is in London. We pass the palace, and in a few paces are in Birdcage walk. There, reader, is the miserable show we promised you. There are some fifty recruits, drilled by a sergeant to do homicide cleanly, handsomely. In Birdcage walk, Glory sits upon her eggs, and hatches eagles!

" How very beautiful is the sky above us! What a blessing comes with the fresh, quick air! The trees, drawing their green beauty from the earth, quicken our thoughts of the bounteousness of this teeming world. Here, in this nook, this patch, where we yet feel the vibrations of surrounding London—even here, nature, constant in her beauty, bloom and smiles, uplifting the heart of man, if the heart be his to own her.

" Now look aside, and contemplate God's image with a musket. Your bosom still expanding with gratitude to nature, for the blessings she has heaped upon you, behold the crowning glory of God's work managed like a machine, to slay the image of God—to stain the teeming earth with homicidal blood—to fill the air with howling anguish! Is not yonder row of clowns a

melancholy sight? Yet are they the sucklings of Glory—the baby mighty ones of a future *Gazette*. Reason beholds them with a deep pity. Imagination magnifies them into fiends of wickedness. There is carnage about them—carnage, and the pestilential vapours of the slaughtered. What a fine-looking thing is war! Yet, dress it as we may, dress and feather it, daub it with gold, huzza it, and drink swaggering songs about it—what is it, nine times out of ten, but Murder in uniform? Cain, the sergeant's shilling?

" And now we hear the fifes and drums of her Majesty's grenadiers. They pass on the other side; and a crowd of idlers, their hearts jumping to the music, their eyes dazzled, and their feelings perverted, hang about the march, and catch the infection—the love of glory! And true wisdom thinks of the world's age, and sighs at its slow advance in all that really dignifies man, the truest dignity being the truest love for his fellow. And then hope and a faith in human progress contemplate the pageant, its real ghastliness disguised by outward glare and frippery, and know the day will come when the symbols of war will be as the sacred beasts of old Egypt—things to mark the barbarism of by-gone war; melancholy records of the past perversity of human nature."

*The Holy Bible, containing the Old and New Testaments.*

Translated out of the Original Tongues; and with the former Translations diligently compared and revised. Parts 1 to 4. By the Rev. T. J. HUSSEY, D.D., Rector of Hayes, Kent. London: Colburn.

THE pressure upon our columns during the sittings of parliament has hitherto prevented us from bringing this excellent serial publication under the notice of our readers. The work is issued once a month, and will be completed in about twenty-four parts. Its plan is briefly as follows:—The first two columns are the authorised version of the Bible. In the fourth column, corresponding to the first, the chronology of Dr Hales is introduced, with such various readings and renderings as, without perhaps having actual claims to authenticity, are entitled to respect. The third column contains the authorised version carefully revised, embodying in italic characters a brief hermeneutic and exegetic commentary, with a paraphrase, to no greater extent, however, than is absolutely necessary to elucidate the text; and additions from the Samaritan Pentateuch, from the Septuagint, or from any other version, appear in a smaller Roman character. The design is as ably carried out as it is well conceived. The accompanying commentary and explanations are for the most part clear, and to the purpose; and the author, without taking any unwarrantable liberties with the original text, has succeeded in giving a greater coherency to the sacred narrative than is supplied by the authorised translation. Many of the critical and explanatory remarks are specially valuable to such as are unacquainted with the scriptures in the original tongue. From the specimens before us we are disposed to augur well of the future usefulness and success of the publication; nor do we suppose, in these title-worshipping days, it will meet with less support from the public, by appearing under the sanctions of "their graces," the Archbishops of Canterbury and Armagh.

1. *Church Establishments*, viewed in relation to their political effects. Cupar: G. S. Tullis.
2. *A State Church Inconsistent with the New Testament.* London: Dinnis, Paternoster row.
3. *The Protestant*; in Two Lectures, on the Character and Doom of the Man of Sin, and the Scriptural Constitution of a Christian Church. By Rev. S. BOWEN. Macclesfield: E. H. King.
4. *Remarks on the Principles of the Established Church of England.* London: Ward and Co.
5. *A Looking Glass to Show the Features of the Established Church.* In Eight Dialogues. Merthyr: J. T. Jones.

WELL may the clergy begin to fear their craft is in danger, when, despite every attempt to rivet more firmly the chains of priestly ascendancy, they find that short, pungent, truth-bearing tracts like those before us, are flying about the country, breaking one by one the successive links of the fetters, in the construction of which so much labour and cunning have been lavished. "Allow me," says an old English writer, "the composition of the songs, and I care not who makes the laws, of the nation." Give us, say we, a well stored armoury of these sharp and seemingly insignificant missiles, and we are content to take the field against the citadel of priesthood, fortified though it may be with all the defences that might, splendour, and prescription can command. As the notes of preparation for the coming contest become louder and louder, we are rejoiced to find that we are not likely to be deficient in light artillery. To the well tempered and telling tracts of Mr Thorne and others, on the nature and effects of church establishments, may be added the publications before us; and from the increasing disposition among the friends of liberty to take up an aggressive position in opposition to ecclesiastical supremacy, we have no doubt they will all prove useful allies in the approaching struggle between truth and error. The first of these tracts is the substance of a lecture delivered at the request of the Markinch Complete Suffrage association, by Mr Stuart, of Balgonie. It is written in a terse, argumentative, and often eloquent style, and ably exposes the political evils of a state church. The merits of the second of the above pamphlets may be best gathered from the fact, that it has already reached its twenty-sixth thousand. The third consists of lectures delivered to his own congregation, by the Rev. S. Bowen, of Macclesfield, and embraces a somewhat wider field of argument than the preceding. Were the great body of dissenting ministers equally solicitous with Mr Bowen to imbue the minds of their congregations with sound principles, they would not long have to complain of those periodical fierce attacks of ecclesiastical intolerance, in the shape of Factories bills, &c., to which they are constantly liable. The fourth tract is a scriptural inquiry into the constitution of the church of England, with copious references and quotations from the sacred writ; and the last an entertaining and pithy dialogue on the practical evils of church establishments. Let no person suppose that he is unable to assist in forwarding the cause of religious liberty. Were every earnest voluntary, according to his ability, to use his personal exertions in sending forth these winged messengers of truth, it is impossible to calculate the vast amount of good that would eventually result from such exertions.

*The Church Catechism. A Lecture.* By the Rev. JOHN BURNET. From the Penny Pulpit. *The Errors and Omissions of the Church Catechism.* By Rev. E. WHITE, Hereford. London: Jackson and Walford.

Two useful tracts upon a topic which, until lately, has been but little discussed. The former thoroughly dissects the mass of absurdity which forms the substratum of the church catechism, and exposes its dangerous errors and tendencies with great humour and effect. The latter more especially points out the sins of omission with which, as an epitome of Christian doctrine, it is chargeable; and both are well suited to the present time. Mr Burnet gives the following particulars relative to the early history of this notable production:—

" Previously to the reign of James I. the catechism contained only the baptismal vows, and the creed, and the Lord's prayer. James I. (a pedantic monarch, who meddled with all departments of learning, and improved none) resolved that the catechism should be enlarged, and that explanatory parts should be added to it, respecting the sacraments and other things. The Dean of St Paul's was appointed for this purpose by the bishops, who had been ordered by the King to appoint some one to accomplish this. The dean produced this catechism: he was afterwards Bishop Overall. This individual, therefore, was the author of the catechism, under the superintendence of James I. What other production proceeded from that monarch? 'The Book of Sports'; at least was it he that ordered it to be declared and proclaimed. And what was the 'Book of Sports'? It was a declaration on the part of the King that on the Sabbath day, after divine service, the people should be allowed to set up their maypoles, and to have morris dances, and all the other freaks and gambols of what we call 'merry old England.' "

*The Late Hour System. Proceedings at a Public Meeting of the Metropolitan Drapers' Association, lately held at Freemasons' hall.* London: Nisbet and Co.

OUR sentiments on the subject of the late hours of business have been so unequivocally expressed that it is quite unnecessary to reiterate them here. We rejoice to find, however, that this health, mind, and soul destroying system is beginning to give way before the persevering efforts of the friends of social improvement, and the ripening of public opinion. We grieve, but are not surprised, to find that a cause so calculated to enlist the sympathies of every friend to humanity has met with scarcely any support from the leading organs of the press. Such feeble assistance as we can give we shall cheerfully bestow in furthering this work; and if all our readers, who are directly interested in this matter, and have it in their power to do something to carry into practical effect the recommendations of the Metropolitan Drapers' association, will attentively and candidly peruse the cogent and irrefragable arguments contained in this volume, we are quite willing to abide by the result. Mammon is the most powerful foe with which the friends of human progress have to cope; but even its influence may be curtailed, if not destroyed, by persevering, systematic, and energetic assault.

#### LIST OF PUBLICATIONS RECEIVED.

1. *The Position and Duty of English Nonconformists.* By WILLIAM BROCK.
2. *An Exposure of Female Prostitution.* By WILLIAM LOGAN.
3. *Congregationalism, the Defence of the Truth.* A Sermon. By J. C. GALLAWAY.
4. *Piety and Intellect.* By Dr EDWARDS.
5. *Mystic Babylon Described.*

#### Religious Intelligence.

**TABERNACLE AUXILIARY HOME MISSIONARY SOCIETY.**—A numerous and respectable meeting of the friends and supporters of this auxiliary was convened at the Tabernacle, on Monday evening, Sept. 4th, on the return of its anniversary. The Rev. John Campbell, D.D., president of the auxiliary, occupied the chair. The Rev. T. Wallace offered prayer. After some appropriate observations from the chairman, Mr Stroud, the secretary, read a pleasing and encouraging report. The meeting was subsequently addressed by Mr H. Althans, Dr Matheson, the Rev. Messrs R. Philip, J. C. Galloway, Barter (of Andover, America), White (home missionary), Hartland, and other ministers. Some startling facts were communicated to the meeting with regard to the spirit and pernicious influence of Puseyism, especially in our rural districts; and it was obvious to the assembly that, at the present period, this must be considered as one of the most formidable obstacles in the way of the diffusion of the pure and unsophisticated gospel of Christ. Some of Mr White's statements respecting the extreme ignorance, superstition, and depravity of the inhabitants on the coast of Devon, where he labours, were exceedingly affecting. The Tabernacle auxiliary has accomplished much for the Home Missionary society during the past year. Dr Campbell, as the various addresses turned so directly on the aggressions and evils of Puseyism, embraced the opportunity of announcing that he and his esteemed colleague intend commencing a course of lectures on Puseyism and popery on the first Sabbath in October.

**BARNSTAPLE.**—Mr William S. M. Aitchison, late of the baptist college, Bristol, has accepted the unanimous invitation of the church meeting in Bortport street, Barnstaple, Devon, to become their pastor, and purposes entering on his duties on Sunday the 10th inst.

**YARDLEY HASTINGS.**—On Friday, the 28th ult., the foundation stone of new school rooms was laid, adjoining the independent chapel, by the Rev. W. Todman; who commenced the service of the afternoon by giving out the 118th psalm (Dr Watts'), and reading suitable portions of Scripture. After prayer, offered by the Rev. G. Taylor, of Wellingborough, the stone was laid. The Rev. E. T. Prout, of Northampton, gave an address to the crowded audience assembled on the ground. The concluding prayer was offered by the Rev. J. Simmons (baptist), of Olney. Upwards of three hundred persons then adjourned to a booth erected for the occasion, and took tea together. In the evening a public meeting was held in the chapel; the Rev. W. Todman presided; and gave some pleasing accounts of the zeal and benevolence of the labouring poor of his charge,

and referred also to the great liberality of several wealthy friends, who of their abundance have contributed, and pledged themselves to do so, towards the erection of the schools. The meeting was also addressed by the Rev. Messrs Vaughan and Simons, of Olney, Lord of Wollaston, and Messrs Wheeler and Bearn. By the various engagements of the day upwards of £12 was realised towards the building fund.

COVENTRY.—On the 27th ult., sermons were preached at West Orchard and Vicar Lane chapels, in this city, by the Rev. T. Heath, a missionary from the South Seas, and the Rev. E. H. Delf, of Spring Hill college, Birmingham, in behalf of the London Missionary society. The general annual meeting took place at West Orchard chapel, on Monday evening, and was crowded to excess in every part. It was addressed by the above-named ministers and others, and attended by a native chief and teacher, from the Samoas or Navigator's islands, whose addresses excited considerable interest. Collections were made at the close of the respective services, which, together, amounted to £36 2s. 8d., exclusive of the annual subscriptions of the Coventry branch, which amount to the further sum of £288 11s. 0d.

TAUNTON.—The Rev. Henry Addiscott, of Maidenhead, has accepted the unanimous invitation of the church and congregation assembling at Paul's chapel, Taunton, to become their pastor, and will enter upon his ministerial labours the second Sabbath in September.

NEW CHAPEL.—On Monday, September 11, 1843, the foundation stone of a baptist chapel was laid in Vernon square, Bagnigge Wells road, Pentonville, by James Low, Esq. (a member of the common council), for the church and congregation now assembling in Elim chapel, Fetter lane. They having found very serious difficulties in the way of retaining that place of worship, have been in consequence induced to build a new chapel. There were present upwards of one thousand persons to witness the proceedings, which were of an unusually interesting character. The service commenced by the Rev. Mr Gittins (independent) giving out a hymn, which was followed by the reading of the twelfth chapter of Isaiah by the Rev. W. Groser. The Rev. James Smith of Park street chapel offered prayer. The stone was then laid by Mr Low, in the cavity of which was a glass case containing coins and a brief history of the church, from a very early period up to the present time. The ceremony having been concluded, the Rev. Dr Cox of Hackney delivered a most appropriate and eloquent address, in which, after having referred to the ceremony as not an unmeaning one, he directed the attention of the numerous assembly to the purpose for which the edifice was to be erected—first, as for a body of Christians; secondly, as protestants; thirdly, as dissenters; fourthly, as baptists; and concluded by a solemn appeal to all present on the importance of seeking to form a part of that building of which Jesus Christ is the chief corner stone. On the doctor concluding, the Rev. O. Clarke, the minister of the chapel, referring to the address, stated that the church over which he presided was always ready to give the right hand of fellowship, and to receive at the Lord's table, all, of every denomination, who love the Lord Jesus Christ in sincerity and truth. The other parts of the service were conducted by the Rev. Messrs Hull, Davis, Orchard, and Neale from the United States. Several other ministers were present. The design is very chaste, and in the Gothic style. It has been prepared by James Harrison, Esq., of Holford square, Pentonville, who has recently gained a premium for one of the best designs of the Orphan Working school about to be erected on Haverstock hill. The intended chapel is estimated to seat 530 persons, without galleries, which can be easily added to the building. There is also a schoolroom, forty feet by thirty feet, beneath the chapel. The contract has been taken for £1680. The site selected is the centre of a populous and most important neighbourhood, and at a considerable distance from any other place of worship belonging to the baptist denomination.

The Rev. J. Stoughton of Windsor, having accepted the unanimous call of the church at Kensington, lately under the pastoral charge of the Rev. Dr Vaughan, will enter on his stated ministrations among that people early in October next.

SHAFESBURY.—On Wednesday, the 6th instant, the independent chapel, a neat Gothic building, at Stower row, near Shaftesbury, was opened for divine service. The venerable Rev. W. Jay of Bath preached two sermons, which were characterised by that simplicity of style, beauty of illustration, and copiousness of thought, for which the preacher is so deservedly admired. Such was the interest excited in this rural village, that the oldest inhabitant never, on any occasion, saw so many respectable persons assembled there before. The place was filled almost to suffocation long before the time announced for the service. Hundreds, who were unable to get into the chapel, retired to a spacious booth, in which more than four hundred had previously taken tea together, and were addressed by the Rev. R. Keynes of Blandford, and the Rev. T. Durant of Poole. The collection amounted to upwards of £40.

ASHBOURNE.—On Sunday, the 3rd of September, three sermons were preached on behalf of the London Missionary society by the Rev. S. Haywood, missionary from Berbice; in the morning and evening at Sion chapel, Ashbourne; and in the afternoon at the independent chapel, Yeaveley. On Monday evening, the 4th instant, a missionary meeting was held in Sion chapel, Ashbourne. Philip Dawson,

Esq., of Ashbourne, was called to the chair; and the cause of missions was advocated in a very able and interesting manner by the Revs J. Gawthorne of Derby, — Browne of Worksworth, — Broadbent of Belper, S. Haywood the missionary, and — Newnes of Matlock. The collections after the sermons and meeting amounted to £23 5s. 4d.

KILMARNOCK.—On Thursday last the Rev. Robert Weir was ordained to the pastoral charge of the congregational church assembling in Clerk street.—*Ayr Advertiser.*

TROWBRIDGE.—The Rev. W. Barnes of Brompton has accepted a unanimous invitation from the baptist church in Back street, Trowbridge, to become its pastor, and intends entering on his duties there early in October.

#### BIRTHS.

Sept. 3, at Belfield terrace, Weymouth, Mrs J. C. BODWELL, of a daughter.

July 20, at Montego Bay, Jamaica, the wife of the Rev. P. H. CORNFORD, of a son.

August 29, the wife of the Rev. JOHN LUMB, Weymouth, of a daughter.

#### MARRIAGES.

Sept. 1, at the Independent chapel, Chepstow, by Rev. T. Rees, Mr CHARLES BURLEIGH, to Miss CAROLINE THOMAS, both of Chepstow.

Sept. 5, at Landport chapel, Lake lane, Landport, Mr WM HENRY ABBOTT, of Portsmouth dockyard, to MARY ANN, eldest daughter of Mr John FOSTER, inspector of shipwrights.

Sept. 5, at Clarence Street chapel, Landport, by the Rev. C. Burton, Mr WILLIAM FOSTER, of Portsmouth dockyard, to Miss HANNAH JANE HARFIELD, of Landport.

Sept. 5, at the Independent chapel, High street, Gosport, by the Rev. George Silly, Mr THOMAS WALTON, tailor, to ELIZA, only daughter of the late Mr DAWES, linen draper, Basingstoke.

Sept. 5, at Liscard Independent chapel, Mr WILLIAM GARDNER, of Liverpool, to LOUISA RICH SINGLETON, third daughter of John Astley MARSDEN, Esq., of Sea View house, Cheshire.

Sept. 4, at the Independent chapel, Witney, by the Rev. R. Tozer, HENRY, son of Mr DAVIS, grocer, Burford, to CHARLOTTE, eldest daughter of Mr Edward LONG, farmer, Long Handbore.

Sept. 4, at the Baptist chapel, Kidderminster, Mr WILLIAM ELLARY, to Miss BOUGH, only daughter of Mr T. Bough, carpet master, of that town.

Sept. 5, at the Postern chapel, Newcastle-on-Tyne, by the Rev. A. Reid, Mr JOHN GLAHOOL, of Gateshead, to Miss MARTHA BRADSHAW, of Cumberland row, Newcastle.

August 21, at Westgate chapel, Bradford, by Rev. H. Dowson, Mr WILLIAM EASTBURN, to Miss MARTHA ELLIS, both of Manchester road, in that town.

August 31, at Houghton-le-Spring, by the Rev. A. D. Shatto, the Rev. AQUILLA REEVES, dissenting minister, to MARY ANN, daughter of Mr HARRISON, of Bunker's hill, chairman to the board of guardians of the Houghton-le-Spring union.

Sept. 6, at Union chapel, Islington, by the Rev. Samuel Luke of Chester, SAMUEL BLUNT, Esq., of Cloudesley square, to JANE, fourth daughter of Mrs LUKE, of Gibson square, Islington, formerly of Cheapside.

#### DEATHS.

August 31, the Rev. PATRICK O'BRIEN DAVERN, catholic curate of Knockavella and Donaskea, county Tipperary. The rev. gentleman fell a victim to malignant fever, caught in the discharge of his duties amongst the poor of his extensive parish.

Sept. 2, at Clifton, after a few days' illness, in the 73rd year of his age, the Rev. JAMES TATE, M.A., canon residentiary of St Paul's, and vicar of Edmonton, Middlesex.

Sept. 3, at Ilfracombe, Devon, where he had gone in the hope that change of air would benefit his health, the Rev. T. E. BRIDGES, D.D., president of Corpus Christi college, Oxford.

Sept. 6, aged 75 years, after a short illness, Mr NINIAN JOHN SHERATON, of Hoxton Green, Nottingham.

At the Mission house, Kingston, Jamaica, much lamented, Miss ROUSE, the beloved sister of the Rev. W. Rouse, baptist missionary.

August 17, aged 64, Mr RICHARD HERBERT, of Beaconsfield. About ten weeks since, deceased cut a corn in his foot till it bled; he neglected it, inflammation ensued, and then mortification and death.

Sept. 2, at High street, Ayr, N. B., Mr ANDREW GLASS, aged 99 years. His faculties remained unimpaired to the last. He never used spectacles, his sight remaining good, no doubt, from his habits of temperance.

Sept. 3, at Fulneck, aged 76, the Rev. JOHN BECK HOLMES, bishop of the church of the united brethren.

Sept. 4, at Trowbridge, Mr JAMES PERKINS, aged 57. A man whose integrity of conduct gained him universal respect. He had been deacon of the Tabernacle (independent chapel), Trowbridge, about twenty years.

IRISH HUMOUR.—One gloomy day in the month of December, a good humoured Irishman applied to a merchant to discount a bill of exchange for him at a rather a long, though not an unusual date; and the merchant having casually remarked that the bill had a good many days to run, "That's true," replied the Irishman, "but, then, my honey, you don't consider how short the days are at this time of the year!" — An Irish peasant on a small ragged pony was floundering through a bog, when the animal, in its efforts to push on, got one of its hoofs into the stirrups. "Arrah," said the rider, "my boy, if you are going to get up, it's time for me to get down!"

An old gentleman of the name of Gould having married a very young wife, wrote a poetic epistle to a friend to inform him of it, and concluded it thus:—

"So you see, my dear sir, though I'm eighty years old,

A girl of eighteen is in love with—old Gould."

To which his friend replied:

"A girl of eighteen may love Gold it is true;

But believe me, dear sir, it is Gold without U."

SMOKE.—"Uncle Jo," said an observing little boy, "our folks always put up the window when the room is filled with smoke, and the wind always blows in so as to prevent the smoke from going that way; now where does the smoke go?" "It goes into the people's eyes," was uncle Jo's philosophic answer.

TAKING THE HINT.—An orator began a speech with premising that he should divide the subject he was about to treat of into thirteen heads. The audience were heard to murmur, and protest against this formidable announcement. "But," continued the orator, "to prevent my being prolix, I shall omit a dozen of them."

A HIT.—The *Philadelphia Forum* administers a dose of "hive syrup" to the *Boston Bee* in the following manner:—

"How doth the little *Boston Bee*  
Improve the shining hours;  
And gather honey every day  
From paragraphs of ours!"

## Trade and Commerce.

### LONDON GAZETTE.

Friday, Sept. 8.

The following buildings are certified as places duly registered for solemnising marriages, pursuant to the 6th and 7th William IV, cap. 85:—

Liscard Independent chapel, Liscard, Cheshire. J. Mallahy, superintendent registrar.

Wesleyan chapel, Old Elvet, Durham. J. W. Hays, superintendent registrar.

#### BANKRUPTCY ANNULLED.

RICHARDSON, ROBERT, 252, High street, Wapping, anchor manufacturer.

#### BANKRUPTS.

FENNER, LUDD and WILLIAM, 34, Fenchurch street, City, merchants, Sept. 20, Oct. 11: solicitors, Messrs Simpson and Cobb, Austin Friars.

FORSTER, JAMES GILSON, Aldgate High street, City, tailor, Sept. 18, Oct. 21: solicitor, Mr W. Fisher, Doughty street.

LESLIE, ARCHIBALD, and SMITH, WILLIAM, St Dunstan's hill, City, merchants, Sept. 19, Oct. 21: solicitors, Messrs Lawrence and Blenkarne, Bucklersbury.

MURPHY, RICHARD, Manchester, draper, Sept. 20, Oct. 9: solicitors, Messrs Reed and Shaw, Friday street, London, and Messrs Sale and Worthington, Manchester.

#### SCOTCH SEQUESTRATIONS.

ROWAN, JAMES, Dundee, merchant, Sept. 14, Oct. 5.

SHORTT, FRANCIS, Dumfries, Sept. 14, Oct. 6.

#### Tuesday, September 12th.

The following building is certified as a place duly registered for solemnising marriages, pursuant to the 6th and 7th William IV, cap. 85:—

Wesleyan chapel, Hornsea, Yorkshire. J. B. Bainton, superintendent registrar.

#### BANKRUPTCY ANNULLED.

JONES, THOMAS, Liverpool, coal dealer.

#### BANKRUPTS.

HOLT, WILLIAM JAMES, Grantham, Lincolnshire, tea dealer, September 20, November 2: solicitors, Messrs Hill and Matthews, St Mary Axe, London; and Mr Solomon Bray, Birmingham.

JOHNSON, THOMAS, late of Great Bridge, Staffordshire, draper, September 15, October 14: solicitors, Messrs Nicolls and Pardoe, Bewdley.

PEARSALL, CHARLES, Anderton, Cheshire, boiler maker, Sept. 22, Oct. 12: solicitors, Messrs Holland and Green, Northwich; and Messrs Sharpe and Co., 41, Bedford row, London.

SHARPE, RICHARD, jun., Faversham, Kent, draper, Sept. 19, Oct. 16: solicitors, Messrs Reed and Shaw, 2, Friday street, Cheapside, London.

#### SCOTCH SEQUESTRATIONS.

DUNN, ALEXANDER, Keitock Mills, near Coupar Angus, farmer, Sept. 18, Oct. 16.

M'INTYRE, DUNCAN, jun., Fort William, merchant, Sept. 20, Oct. 11.

#### BRITISH FUNDS.

The funds have within these few days assumed a steadier appearance; and there is an increase in the amount of business transacted.

	Wed.	Thur.	Fri.	Sat.	Mon.	Tues.
3 per cent. Consols	95½	94½	95½	95½	95½	95½
Ditto for Account ..	95½	94½	95½	95½	95½	95½
3 per cents Reduced ..	—	—	—	—	—	—
3½ per cents. Reduced ..	—	—	—	—	—	—
New 3½ per cent. ..	102½	102½	102½	102½	102½	102½
Long Annuities ..	123	123	123	123	—	—
Bank Stock ..	—	—	—	—	—	—
India Stock ..	—	—	—	—	—	266½
Exchequer Bills ..	58pm	59pm	61pm	61pm	62pm	61pm
India Bonds ..	70pm	—	69pm	70pm	—	—

#### FOREIGN FUNDS.

Austrian .....	—	Mexican .....	36
Belgian .....	104½	Peruvian .....	20½
Brazilian .....	69	Portuguese 5 per cents .....	43
Buenos Ayres .....	27	Ditto 3 per cents .....	—
Colum			

Linseed	per qr	Clover	per cwt
English, sowing	50s. to 60s.	English, red...	46s. to 65s.
Baltic, ditto	— .. —	Ditto, white...	— .. —
Ditto, crushing	36 .. 41	Flemish, pale...	44 .. 52
Medit. & Odessa	40 .. 44	Ditto, fine...	50 .. 60
Hempseed, small	35 .. 36	New Hamb., red	— .. —
Large	36 .. 38	Ditto, fine...	50 .. 66
Canary, new	70 .. 75	Old Hamb., red	49 .. 52
Extra	83 .. 85	Ditto, fine...	42 .. 56
Caraway, old	— .. —	French, red...	15 .. 20
New...	44 .. 48	Coriander	— .. —
Ryegrass, English	— .. —	London: M. TAYLER, 14, Camberwell green.	
Scotch	— .. —		
Mustard	per bushel		
Brown, new	9 .. 11	Rapeseed	per ton
White	6 .. 8	English, new	26s. to 27s.
Trefoil	— .. —	London: JOHN SNOW, Paternoster row.	
Old	14 .. 27	English...	9s. 10s. to 10s. 0s.
Tares, new	6 .. 7	Foreign...	5s. to 7s.
		Rapeseed cakes	5s. 5s. to 5s. 10s.

## PROVISIONS, LONDON, Sept. 11.

Irish butter was offered, towards the close of last week, at 1s. to 2s. per cwt reduction in price, and without attracting many buyers. Foreign of the best quality realised a further advance of 1s. to 2s. per cwt. The supply small. In bacon, singed sides have moved off well, at 36s. to 40s., as in quality, &c. Really prime is getting scarce, and is likely to be more in request at full prices. Of bacon and tierce middles we have nothing new to report. Hams of prime quality scarce, and for such high prices are obtained. Lard dull, in price and demand.

## HOPS, BOROUGH, Monday, Sept. 11.

The market for hops is steady, but not animated, and prices remain about the same. The fine weather is improving the appearance of the plantations, and hence the duty is backed higher for the kingdom, and many separate districts. Seven new pockets have arrived. The last four realised £7 to £8 8s. The aggregate duty is backed at £150,000, the Worcester £9000, and Farnham £6000.

## BUTCHER'S MEAT, SMITHFIELD, Monday, Sept. 11.

The beef trade was decidedly more animated than for some weeks past, and a good clearance was easily effected. There was a better feeling in the mutton trade, and the currencies obtained on this day seemt were freely supported. Lambs were in good supply, and the quotations had in some instances an upward tendency. The veal trade was again steady. Pigs were in moderate supply, and sluggish inquiry.

Price per stone of 8lbs. (sinking the offal).

Beef	2s. 8d. to 4s. 0d.	Veal	3s. 6d. to 4s. 4d.
Mutton	2 10 .. 4 4	Pork	3 0 .. 3 8
Lamb	3s. 6d. to 4s. 10d.		

## HEAD OF CATTLE AT SMITHFIELD.

Beasts.	Sheep.	Calves.	Pigs.
Friday	610 ..	8,480 ..	334 ..
Monday	2,811 ..	31,450 ..	141 ..

## NEWGATE and LEADENHALL MARKETS, Monday, Sept. 11.

Per 8lbs. by the carcass.			
Inferior Beef	2s. 8d. to 2s. 10d.	Inf. Mutton	3s. Old. to 3s. 4d.
Middling do	2 10 .. 3 0	Mid. ditto	3 6 .. 3 8
Prime large	3 0 .. 3 4	Prime ditto	3 10 .. 4 0
Prime small	3 4 .. 3 6	Veal	3 6 .. 4 0
Large Pork	3 0 .. 3 6	Small Pork	3 8 .. 4 0
Lamb	3s. 6d. to 4s. 10d.		

## POTATOES, BOROUGH, Monday, Sept. 11.

The imports of foreign potatoes continue so extremely small as to be scarcely worthy of notice. From Essex, Kent, &c., fair average time-of-year supplies have come to hand in good condition, while the demand is firm, at from 3s. to 5s. 6d. per cwt.

## COTTON.

Cotton continues in good demand, both from the trade and speculators, and firmly supports last week's quotations of American. In Egyptian a good business has been done, at an advance of 1d. per pound. Brazil is more saleable, and in some instances has advanced 1d. per pound. Surat is in fair demand at former rates. The sales of the week amount to 32,460 bales, including 12,000 American and 200 Surat on speculation, and 1700 American, 100 Pernams, and 30 Maranhamas for export.

## WOOL.

The market continues much the same as last week; the demand steady, and prices firm.

## HAY, SMITHFIELD, Sept. 9.—At per load of 36 trusses.

Coarse Meadow	80s. to 85s.	New Clover Hay	80s. to 105s.
New ditto	60 .. 86	Old ditto	100 .. 120
Useful old ditto	88 .. 94	Oat Straw	42 .. 44
Fine Upland do	95 .. 100	Wheat Straw	46 .. 48

## COAL EXCHANGE, Sept. 11.

Stewart's, 19s.; Hietton's, 19s.; Lambton's, 19s.; Hartlepool's, 19s. Ships arrived, 183.

## GROCERIES, TUESDAY, Sept. 12.

SUGAR.—140 hhdls Barbadoes sold at firm rates; good to fine yellow fetched 62s. 6d. to 65s. 6d., low to middling 58s. to 61s. 6d. per cwt. The trade bought freely. Standard lumps were in rather better demand at 74s. to 74s. 6d., and brown grocery lumps at 73s. to 73s. 6d. 7500 bags of Mauritius were sold at fair rates; middling to fine brown fetched 50s. to 54s. 6d., low to middling yellow 56s. to 59s. 6d. per cwt. 2000 bags of Bengal were sold at former rates. Several small parcels of foreign sugars were offered by auction, but were chiefly bought in at full prices.

RICE.—1700 bags Bengal were offered by public sale, but were only partly sold at rather lower rates: fine white fetched 11s. to 11s. 6d., good middling 10s. 6d. to 11s. per cwt.

GINGER.—110 barrels Jamaica sold at rather lower rates; good selling at £7 10s. to £7 12s., middling at £5 9s. to £6 14s. per cwt.

## Advertisements.

## TO PARENTS AND GUARDIANS.

A WELL ESTABLISHED CHYMIST and DRUGGIST, in a healthy and populous City in the West of England, has a Vacancy for a respectable and gentle Youth as an Apprentice. The situation has many advantages, whether considered in a commercial, domestic, or religious point of view. All necessary information will be given on application, by letter addressed, "P. B., 98, Newgate street, London."

A N active YOUNG MAN is desirous of an Engagement, in a Commercial or in any other Office, as Messenger, Light Porter, or in any capacity where confidence is required. Can have Five and a half years' character for integrity, industry, and usefulness. Direct, post paid, to R. F., Mr Dolling, Bookseller, North street, Edgeware road.

## PERSECUTION IN DENMARK.

ON TUESDAY EVENING, SEPTEMBER 19, 1843, a SERMON will be preached in REGENT STREET CHAPEL, LAMBETH WALK, by the Rev. GEORGE CLAYTON of Walworth, on behalf of the persecuted Baptists in Copenhagen and other parts of Denmark. Some most interesting information, recently received, respecting the present condition and prospects of these Christians, will be communicated to the congregation. Service to begin at Seven o'Clock.

To-morrow will be published, price One Penny, or 7s. per 100.

**THE SENSE IN THE HOUSE and the SENSE OUT OF THE HOUSE.** By the Rev. J. BURNET of Camberwell. A Speech, relating to the Propositions recently made by the Government with respect to the Church Establishment in Ireland, &c.

London: M. TAYLER, 14, Camberwell green.

This day is published, in a handsome thick 8vo, cloth lettered, with a Portrait, price 12s.

**A MEMOIR of the late GREVILLE EWING, Minister of the Gospel, Glasgow.** By HIS DAUGHTER.

London: JOHN SNOW, Paternoster row.

Just published, price One Penny,

**INCENDIARISM: an Address to the Labouring Population of the Town and Neighbourhood of Abingdon.**

London: DYER, Paternoster row.

Early in November will be published,

**THE COMPLETE SUFFRAGE ALMANACK for the Year 1844.** Under the sanction of the council of the National Complete Suffrage Union.

The rapid and unprecedented success which has marked the progress of the Complete Suffrage agitation, and the growing interest which it excites in the public mind, clearly indicate that it will, at no distant period, become a great national movement for securing the political enfranchisement of the people. Its influence is already felt in almost every portion of the kingdom, and there is scarcely a city or borough of any importance, in England or Scotland, that does not possess a local organisation for carrying out its objects. From various causes, however, not the least of which is the uniform silence maintained, with one exception, by the leading organs of the daily press, with respect to the movement, the question has not attracted that share of public attention to which its present standing, and the future influence it is likely to exercise, justly entitle it. With a view, therefore, to assist in supplying the general want of information which prevails, as to the position and prospects of this cause, it is proposed to issue *Complete Suffrage Almanack* for the ensuing year.

The plan of the work will be briefly as follows. It will be the object of the compiler to give it a twofold character—blending the useful intelligence usually found in such publications, with that kind of information more especially interesting to the friends of political equality—uniting, as far as possible, the requirements of an Almanack, with those of a Complete Suffrage manual. In connexion with the latter object it is proposed to give a succinct history of the rise, progress, and prospects of the Complete Suffrage movement, to furnish particulars as to the mode of carrying out its organisation, and the names of places in which associations have already been formed—to provide all needful information as to the position of the cause with respect to the representation of the country, its parliamentary supporters, a list of constituencies most favourable to its principles, and other useful intelligence, relative to the formation of election committees, the registration of voters, &c.

It will also form part of the proposed plan, to furnish a large amount of valuable information, illustrating the present inequality and inadequacy of the parliamentary representation, and to give various statistical facts bearing upon the question of class legislation. In a word, it is hoped that the Almanack will present, as far as possible, a bird's eye view of this great movement, and contain such other intelligence as is calculated to strengthen and recommend the great principles upon which it is based.

It is hoped that this imperfect sketch of the proposed publication will convey a general idea of its objects and intention. On the part of the compilers, no trouble or expense will be spared to make it in every way worthy of the support and encouragement of the friends of popular liberty and of the public in general; and they feel assured that so useful an undertaking will, if efficiently conducted, meet with general approbation and patronage.

London: Published by DAVIS and HASLER, at the Depository of the National Complete Suffrage Union, No. 4, Crane court, Fleet street; and to be had of all Booksellers.

## ENGLISH INDEPENDENT CHAPEL, SWANSEA, GLAMORGANSHIRE.

## THE CHURCH and CONGREGATION assembling at CASTLE STREET CHAPEL, SWANSEA, some time ago were under the painful necessity of allowing their Chapel to be closed on account of their utter inability to meet the enormous sum of ground rent, and to defray the heavy debt on the building; but to prevent a chapel so commodious and so serviceable to the cause of religion from being sold, a few of the neighbouring ministers and laymen made themselves responsible for the debt, and purchased the freehold at an expense of £700, which, together with the debt, amounts to upwards of £2000. The property was vested in trustees, according to the rules of the Congregational Board; the Rev. W. Jones, being invited by the trustees, occupied the pulpit, gathered a congregation, and formed a church. The cause at present assumes a very cheering aspect; but the debt still remains, and, unless an effort is now made, the evil which the trustees intended to avert will yet come to pass in its worst forms, to the great and lasting disgrace of the Congregational body. The church and congregation have very nobly undertaken to clear half the debt, provided the trustees find means to raise the other half, and take the responsibilities off the chapel. This spirited offer they feel bound to accept, trusting that a religious sympathising public will not allow them to be crushed under the burden.

The Committee of the Welsh Congregational Union having admitted this as an extraordinary case, we feel encouraged to appeal to the Welsh churches for what they can do; but owing to the unparalleled depression of commerce, and the deep poverty of farmers consequent upon the present stagnation of trade, we must look to our English friends for their aid to preserve the chapel for their fellow-countrymen residing at Swansea; and knowing their untiring liberality, their Christian sympathy, and extensive abilities, we are confident that this appeal will not be made in vain. Brethren, Jesus Christ is now hungering—will you relieve him? Naked—will you clothe him? In prison—will you go to him? Shall the sanctuary in which many have been born and ripened for heaven be alienated from the purpose of its erection?—the town of Swansea, the largest in the principality, containing upwards of 30,000 souls, and more than half English, be without an English Independent chapel? This, inevitably, must be the case, unless the friends of the Redeemer now feel. Would it be impossible, in Christian Britain, to find twenty willing to sacrifice £10 each; forty to give £5; three hundred to give £1 each; and an indefinite number to give smaller gifts to make up the rest? This appeal is urgent in the last degree.

DAVID REES, Llanelli, Chairman.

The following sums have been already promised:—

Rev. D. Rees, Llanelli	£20 0	Rev. Mr. Blow, Monmouth	£5 0
Rev. J. Davis, Mynwy		A Friend, per Rev. E. Schach	5 0
		Watkin	5 0
		Mr W. Hughes, Sketty	5 0
Rev. E. Watkin, Canaan	10 0	Mrs Hughes, ditto	5 0
Rev. W. Morris, Landore	10 0	Mr S. Rosser, ditto	5 0
Rev. E.			